

N° 116  
JULY 1985  
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A MAGAZINE  
FOR LESBIAN/GAY  
LIBERATION

# THE BODY

*Political*

## PRIDE & PREJUDICE

*The RCMP flaunt their homophobia*

## SUBWAY SEDUCTION

*Is Big Brothers cruising you?*

## COMING OUT FIGHTING

*Gays and Haitians size up AIDS*

*in Canada; New Yorkers discover  
theatre in the Plague Years*

MAN

IN

*frock*

*Neil Bartlett  
on the pains and  
pleasures of drag*



*Coming*

HIGHLIGHTS  
FROM ALL OVER  
OF WHAT'S ON  
FOR THE MONTH  
OF JULY



# Coming

*The Body Politic's  
highlights of what's  
happening in July*

## IN TORONTO

● **Smashing Borders, Opening Spaces: The 7th Annual Conference of the International Gay Association.** Delegates from all over the world will be arriving in Toronto soon for the annual gathering of the IGA, the international coalition of gay groups, meeting in North America for only the second time. In addition to over 140 workshops on everything from "Gays and Lesbians in the Military" to "Gays and Lesbians in the Peace Movement", tons of cultural and special events are being planned, including:

● **Before Stonewall**, a landmark feature documentary about the US lesbian and gay communities "before Stonewall". This moving portrait reclaims the buried treasures of our history through a complex interweaving of film clips, reminiscences, and cultural artifacts. Thurs, July 4 at 7:30 pm — this is the first and only public screening of **Before Stonewall** in Toronto this year - don't miss it! Medical Sciences Auditorium, U of T.

● **Rules, Rumours, Resistance**, a collaborative installation by JAC (a gay art collective) and the Flying Femmes (Anna Marie Smith and Ruthann Tucker), concerning the politics of lesbian and gay sexuality. At Sparkes Gallery, 693-A Queen St W. Hours during conference: Sat, Sun: 1-6 pm, Mon to Fri: 3-8 pm.

● **Gallery 940 and the Artculture Resource Centre** have joined forces to host 27 contemporary gay and lesbian artists from across Canada. Gallery 940 is at 940 Queen St E; ARC is at 658 Queen St W.

● **Wet and Hard.** A film/slide-tape/lecture on the politics and practice of lesbian and gay male eroticism by Sue Golding and Tom Waugh. Tues, July 2 at 8 pm. Medical Sciences Building, U of T, rm 3153. Admission: \$4 (\$2 IGA).



photo: Mark Wickens

## COMING TOGETHER: LESBIAN/GAY PRIDE • TORONTO • JUN 30

● **An Evening of Gay Men's Writing.** Sky Gilbert, Ian Young, David MacLean, John Grube, Richard Semmerbell and John Robinson (five local poets and one New Yorker) will present their work Tues, July 2 at the Rivoli, 334 Queen St W. 8 pm, \$4 (\$2 IGA).

● **Lesbian Performance Night** at the Rivoli, July 3. Featured performers include Phyllis Waugh, Amanda Hale, Randi Spire, Lina Chartran, and popular local band Bratty. 8 pm, 334 Queen St W...

● **...and lots, lots more** — Celebrasian (a Gay Asians gala), a Lesbian Erotica Workshop, films, videos, dances, parties, picnics, and all kinds of good stuff you simply won't want to miss! Details of these and all events will be available in the **Pride Book**, available at various locations the last week in June, or at the Lesbian and Gay Pride Day festivities — 1 pm, June 30 at the Cawthra Square Park, 519 Church St. Also, pick up a copy of the special IGA/LGPD of **Xtra**, available at

bars, restaurants and theatres starting June 15. Concurrent with the IGA conference, gay and lesbian historians from three continents will present papers and slide shows as part of **Sex and the State: Their Laws, Our Lives**, the second international gay history conference to be held in Toronto. Complete listings for this special conference will also be available in the **Pride Book** and the June 15 issue of **Xtra**!





photo: Craig Philip

**IN TORONTO:** An Evening of Gay Film. The popular film *Track Two*, which documents community reactions to the 1981 bath raids by Toronto police, will be screened on July 6 along with two short films by local gay filmmakers: *For Paul*, a film by Bruce Glawson, and *Jim and Ernie*, a touching profile of two men (Jim and Ernie, above), who have been in love for 27 years. 8pm at the Metropolitan Community Church, 730 Bathurst St.

● **Danger: Anger**, a new play by Gay Bell featuring Cayle Chernin, Marilyn Churley, Janine Fuller and Randy Parker. This comedy-drama is the story of individuals caught up in the turmoil of contemporary Toronto. At the Theatre Centre, 296 Brunswick Ave (at Bloor), July 3-7 at 8 pm. Opening night is a benefit performance for the Ontario Coalition for Abortion Clinics with a special price of \$10. Otherwise, prices are \$6.25 and \$4.25 (unemployed, single parents and IGA conference pass holders).

● **Come Back to the 5 & Dime, Jimmy Dean, Jimmy Dean.** Elizabeth Lennie tackles the role of transsexual Jo/Joanne in the remounting of Ed Graczyk's play. This new version by the playwright, incorporating new material based on Robert Altman's film version, runs until July 25 at the Factory Theatre, 125 Bathurst (at Adelaide). Mon-Fri: 8:30pm, Sat: 5 & 9pm. Tickets: \$10-12 (Mon PWYC) at Box Office 11am 'til showtime. Info: (416) 864-9971.

● **Quartermaine's Terms.** Richard Curnock stars as Eddie Loomis, a gay school principal, in the Theatre Plus production of Simon Gray's hit comedy, playing until July 13 at the Jane Mallett Theatre, St Lawrence Centre, 27 Front St E. Monday and Saturday, 8pm, with Saturday matinees at 2pm. Tickets: \$8-18.50, with special group, student and senior rates. Info: (416) 366-7723.

● **La Cage aux Folles.** Peter Marshall and Keene Curtis star as an outrageous gay couple whose lives are turned upside down when their straight son requests that they clean up their act so that he can present "normal" parents to his would-be inlaws. The Tony award winning Broadway musical-comedy, based on the film, begins July 3 at the O'Keefe Centre. Showtimes: Mon-Sat at 8pm, with Wed and Sat matinees at 2pm. \$26.50-40.50. 1 Front St, info and reservations: (416) 872-1212.

● **The Mystery of Irma Vep.** Louis Negin and Richard Partington star in this gender-bending comedy playing now for a limited engagement at the Adelaide Court Theatre. The two-man spoof on Gothic horror takes us from the moors of England to the pyramids of

Egypt with breath-taking speed. With quick-change wizardry, the two male actors portray eight roles: everything from a dead wife to a werewolf, a mummy, two sinister servants and a madwoman. The Adelaide Court Theatre is at 57 Adelaide St E. Showtimes and prices: Tues-Thurs: 8pm (\$13.50), Fri and Sat: 7 and 10pm (\$15.50), Sun: 7pm (\$13.50). Info and Reservations: (416) 361-1031.

● **Hollywood Musical Festival.** Enjoy performances of some of Hollywood's biggest stars as Harbourfront presents a series of classic Hollywood Musicals, featuring such stars as Judy Garland, Gene Kelly, Fred and Ginger, Audrey Hepburn and others: Mon July 22: *Pigskin Parade*, July 23: *A Star is Born*, July 24: *Silk Stockings*, July 25: *Three Smart Girls* and *Yankee Doodle Dandy*, July 26: *Swing Time* and *Anchors Aweigh*, July 27: *Kiss Me Kate* and *San Francisco*, July 28: *The Gang's All Here*, July 29: *Poor Little Rich Girl*, July 30: *Words and Music*, July 31: *Sweethearts*, Aug 1: *An American in Paris*. All screenings at the Studio Theatre, York Quay Centre, 235

Queen's Quay W. Films start at 7:30pm; and in the case of a double bill, the second show will begin at 9:30. Tickets are \$3.50, available at the Harbourfront Box Office, BASS, or call (416) 869-8412 and charge it.

● **The Parachute Club.** The popular Toronto band will be playing at least two concerts in town this month: July 6 as part of the **Molson Canadian High Flying Weekend**, Molson Park, Hwy 400. Tickets are \$5. For more info or complete festival schedule, call (416) 361-1407. You can also catch the band at the Forum in Ontario Place July 10 & 11, 8:30pm. Free with admission to Ontario Place.

● **David Sereda** and friends will play two concerts, July 24 and 25, 8pm each night at the Rivoli, 334 Queen St W.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of *Xtra!*, published twice a month by the people at *The Body Politic*, and distributed free in bars, clubs, theatres and restaurants across the city.

## DANGER: ANGER • JULY 3-7



photo: Gail Kenney



# THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."  
● Kurt Hiller, 1921

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## IN MONTREAL

● **Café Flesh.** If you haven't seen **Café Flesh** yet, then you're falling behind on cult-movie classics. For the last few months, Cinema V has been showing this zany post-nuclear peek at sexuality on Friday and Saturday nights. The basic story line: after some unexplained nuclear holocaust, 99% of the surviving population has been rendered incapable of having sex, yet they retain lustful feelings. The post-nuke government has ordered the remaining 1% (sex-positives) to perform sex acts on stages for the unlucky majority. **Café Flesh** is the name of one of the venues. While it doesn't score any points for radical sexual politics, there are some fun (and VERY explicit) scenes — including a couple of fabulous lesbian sequences. A typical "B movie" — BAD acting, corny plot; the Gazette termed it "too weird for the trenchcoat set." In other words, it's a must for artsy perverts. Cinema V, 5560 ouest, rue Sherbrooke, (Métro Vendôme), (514) 489-5559.

*Coming*

● **Aurora Borealis** is the name of the main exhibition of **Les cent jours d'art contemporain de Montréal**. It will run June 15 to Sept 30 and will consist of 30 exhibits by 30 leading Canadian contemporary artists including: General Idea, Ian Carr-Harris, Michael Snow, and Noel Harding. All of the exhibits are being presented in Montreal for the first time. The organizers have termed it "the most important event in Canadian art ever presented in Montreal." There will also be special exhibits at the city's 26 contemporary galleries during the 100 days. Place du Parc, 3575 ave du Parc, Wed through Sun, noon-9pm, \$2.75, (514) 288-0811.

● **The International Association for the Study of Popular Music** will be holding its first ever North American conference at the Université du Québec à Montréal. There will be a series of seminars and workshops running from July 8-13. Of note: Women, popular music and feminism; Semiology; Political interventions and pop music. Projection and listening rooms will be available at all times. The cost is \$100, \$50 for students. Day passes are also available for \$20, \$10 for students. 2012A rue Nicolet, HIW 3K2, (514) 523-7792.

● **Alcoholics Anonymous International Convention.** Got a drinking problem? Well, you're not alone. Some 50,000 members of AA from around the world will



photo: Sortie

**IN MONTREAL:** GO GO comes to Montreal — not the new dance music from Washington, but Go-go boys. There are now about 10 bars in Montreal that feature nude dancers and they've seen a great surge in popularity in recent years. The boys are quite willing to take it all off, and most places provide 'table dances' for about \$5. The shows are usually continuous, and the dancers, many of whom are quite hot, change all the time. Check the free Fugues guide (available at many bars) for locations and specials — most of the bars have happy hours, and it's at these bars you're likely to find some of the cheapest beer in town — provided you go to the right place at the right time.

descend on Montreal July 4 to 7 to celebrate the 50th anniversary of their organization. The officially recognized lesbian and gay contingent is expected to include some 5,000 participants. Most of the conference activities will centre on the Palais de Congres, and there will be a big lesbian and gay dance (sans alcohol, of course) on Saturday, July 13 at 10 pm at the CEGEP de Vieux Montréal (corner of Ontario and Sanguinet, Métro Berri-de Montigny). See **Sortie** for more details.

● **Festival international de jazz de Montréal** unfurls its 6th annual jazz extravaganza and it looks bigger and better than ever. The shows are grouped into eight categories (over 60 shows), plus a special blues section running concurrently with the jazz program at Club Soda, plus several special "big" shows. An amazing variety of music will

be presented by top artists from reggae (**Burning Spear**), to R&B (**Dr John**), to Dixieland (**Dukes of Dixieland**), to "afro-modern" (**Touré Kunda**), to lounge lizard Big Band (**Tony Bennett**), and, of course, lots and lots of variations of jazz. Tickets are available across North America through Ticketron, \$12.50-17.50. There will also be numerous free outdoor shows in and around the lower rue St Denis area. June 28 to July 7. (514) 871-1881.

**Reported from Montreal by TBP correspondent Alan McGinty.** For the most up-to-date information on events in Montreal, pick up the latest issue of **Sortie**, North America's largest French-language gay publication. Call (514) 521-2732 for locations.

## IN VANCOUVER

● **The Vancouver Folk Music Festival** will feature over 200 performers from around the world. There will be lots of good women's music from the likes of Connie Kaldor, Ronnie Gilbert and Ferron. Those RADICAL FAERIES among us will enjoy another Vancouver performance by Charlie Murphy. It all happens at Jericho Beach Park, July 19, 20 and 21. There are main stage concerts each evening, and six daytime stages on Sat and Sun. Information: (604) 879-2931.





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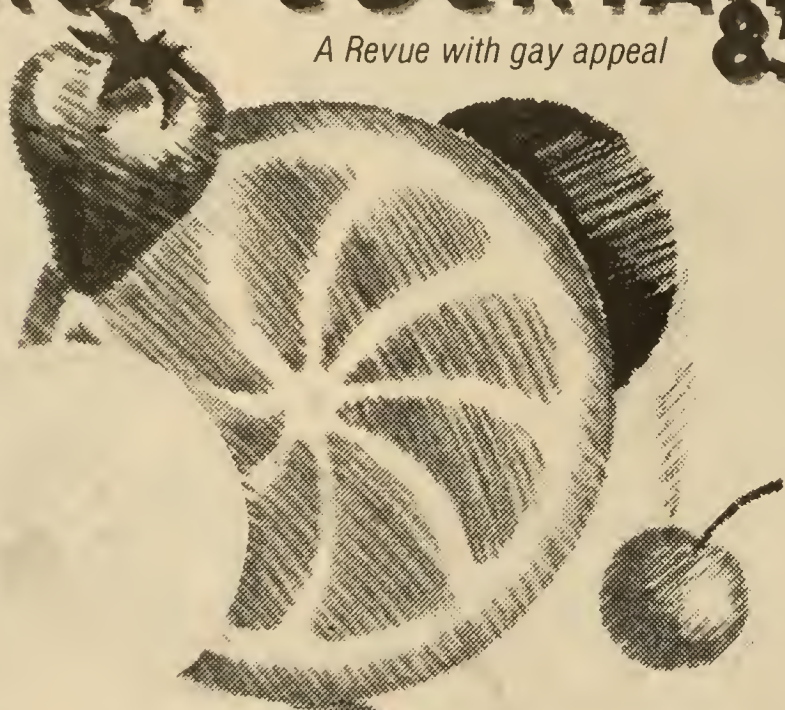
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● **The Gay and Lesbian Summer Games** and the **Gay/Lesbian Pride Festival** will take place July 29-Aug 10 in Vancouver. Summer Games medal events will include swimming, volleyball, softball, women's soccer and women's fastball, and non-medal events will include billiards, track and cycling. An exhibition of works by various gay and lesbian artists will run in conjunction with the Pride Festival week at the Pitt International Gallery, 173 West Cordova, (604) 681-6740. This will be a week of sun and fun in Vancouver; watch for more details in TBP's August issue.

● **The Times of Harvey Milk** is the happy/sad film documentary about a gay man who became a San Francisco Supervisor, the first openly gay man in the US to hold such a



**IN VANCOUVER:** Torchsong Trilogy continues through July in a local production directed by Larry Lillo. **Richard DeFabees** stars as **Arnold Beckoff**, a New York drag queen in search of respect, recognition and love. DeFabees played the alter-nate Arnold on Broadway for just under one year. This Tony Award-winning hit is the gay theatre event of the year. Catch it at the "Cultch" — the Vancouver East Cultural Centre, 1895 Venables St. (604) 879-2931.

position. His story reads like fiction from Patricia Nell Warren, but his humour and warmth are real, and so is our outrage at his death. This film won a well-earned Oscar for Best Documentary. July 8-9, 7:30pm, Vancouver East Cinema, 2290 Commercial Dr. Info: (604) 253-5455.

● **Gayblevision** returns to the air on July 1 and 15 with interviews of participants in the recent Committee on Equality Rights road show here in Vancouver. The show also features mime artist Grant Heisler and a cloth-maker named Justin. Regular viewers will be delighted to know that **The Dirt Flies with Madge** will be back with another satirical look at life through the eyes of a middle-aged and very ditzy person. Madge is the single most controversial aspect of **Gayblevision**, except maybe the name of the show itself. The producers say she is a largely misunderstood character, I suppose in much the way her real life counterparts are. And of course **Father Desecration of the Church of the Giant Resurrection of the Little Friars of the Perfect Quiche** will be on hand to, among other things, try to tell you his name in one breath without passing out. You'll find them on Cable 10 at 10:30pm on July 1. The same show repeats on July 15.

◀ **Gay and Lesbian Summer Games, Vancouver.**

**Reported from Vancouver by TBP correspondent Robert Harris.** For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, **Angles**. For outlets, call (604) 684-6869.

## IN LEROY

● **Women's Motorcycle Festival.** Still overjoyed at the success of their first festival (WMF '84), organizers Sue Slate and Gin Shear are busily preparing for this year's model. The site will remain the same as last year: a private camp located along Seneca Lake in the heart of the Finger Lakes region of up-state New York. The location provides excellent facilities; and the area is wonderfully scenic and boasts many places of interest to women including the National Women's Rights Park, Women's Hall of Fame, the Elizabeth Cady Stanton House and the Women's Encampment for a Future of Peace and Justice. Come on out August 23-26 for four days of motor-cycling events, entertainment, rays and happy days. Registration closes July 31. Write: WMF '85, 7 Lent Av, LeRoy, New York, NY 14482 or call: (716) 768-654.

## IN NAIROBI

● **International Women's Filmforum 1985.** This special Filmforum, produced by Toronto's Harbourfront Corporation in conjunction with the National Film Board of Canada, will be an integral element at this summer's **UN Decade for Women Conference** and **UN Non-Governmental Organization Forum** in Nairobi, Kenya. Over 150 films, all by women and reflecting women's perspectives on indigenous social issues, will be screened July 10-19. For more information, contact Harbourfront at (416) 364-5665.

## IN ATLANTA

● **The 1985 Armory Softball Classic.** Atlanta Park Districts ultra-modern Southside Complex will host this Gay Softball Tournament July 4-7. This sprawling 45-acre sports complex featuring four professional fields should ensure a good turnout and a good time for all. Info is available by writing: Armory Classic 2, 336 5th St N°3 NE, Atlanta, GA 30308, or by calling (404) 873-4332.

## IN NEW YORK

● **Meridian Gay Theatre.** Entries are now being accepted for Meridian Theatre's Sixth Annual Jane Chambers Memorial International Gay Playwriting Contest. Winning plays will receive a staged reading in Meridian Theatre's Playwrights and Directors Series next spring in New York City. Deadline for receipt of entries is October 1, 1985. Playwrights should request contest rules by writing: Meridian Theatre Playwrights and Directors Group, c/o Shandol Theatre, 137 W 22nd St, New York, NY 10011.

**Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for August events: Monday, July 1. Deadline for September events: Monday July 29.**



## Pride and equality

Past, present and future: two events of international stature are soon to be held in Toronto, and through them gay people will have a chance to travel through time.



"Sex and the State: Their Laws, Our Lives" is the title of a gay history conference to be held from July 3-6. It will be an occasion to recapture and celebrate our history, and its account of our growing strength. Until about a decade ago, lesbians and gay men were almost invisible in mainstream historical accounts. Recovering our past has meant exploring the lives of gay men and women in all their diversity, exposing longstanding patterns of oppression, and revealing the wide range of ways in which we have organized and fought. We have already learned that our past stretches back long before the Stonewall riots of June 1969, which we commemorate this month.

Alongside the history conference, the International Gay Association will hold its annual meeting from July 1-7. Participants from around the world will be in Toronto, exchanging experience and ideas about the present state of gay activism. Accounts of oppression and response in the past

and the present show us how much we have in common with gay men and lesbians in other countries. The very existence of the IGA is a product of that shared place and common struggle, and this year's conference gives Canadian gay men and women an opportunity to learn more about work being done in other countries.

Moving from discussion about the present to a consideration of our future agendas has a special urgency in Canada, and we may well learn from experience in other countries. The Charter of Rights has anti-discrimination provisions which

came into effect only this April. Charter arguments are already being made in the courts, and the newly operative Section 15 may well prevent some forms of discrimination against racial minorities, women, religious groups — and maybe gay people. A committee of the House of Commons is touring the country at this moment, receiving briefs on the equality provisions of the Charter. Organizations in several cities have already presented arguments for including sexual orientation, and that matter will be pressed on the Committee again and again. Recent statements coming out of the military and the RCMP are only the most obvious threats to our rights, and legislators must be convinced that discrimination is both rampant and unacceptable.

To be sure, there are dangers in relying too much on the courts and on constitutional provisions. Americans could cite the black experience in the US as demonstrating that civil rights successes do not ensure equality and justice. But securing basic constitutional rights, particularly at this formative time, is an inescapable part of our agenda. Presentations to the Commons Committee on Equality are only the beginning: much more work remains to firmly entrench sexual orientation in the Charter.

Lesbian and Gay Pride Day is a festive time. The history conference and the IGA meeting in Toronto will prolong the glow of Pride Day and give us lots of opportunity to think and talk about where we have come from and where we are going. We have come a very long way since June 1969, but even in the establishment of basic civil rights the road ahead is a long one.

*David Rayside, for the collective* ●

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- Lesbian Performance Night. Beverly Bratty, Phyllis Waugh, Lina Chartrand and others. July 3
- International Lesbian Dance. July 6

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ISSUE

Number 116

July 1985

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**The cover:** Neil Bartlett shows his knickers to photographer Ed Heath, of *Men in Frocks*. Design by Robyn Budd and Rick Bébout.



## Raw data and intellectual slop

Come on now, you're going to tell us ignorant yokels from the sticks that your April edition was really a big joke, right? I might have suspected as much when I read that load of drivel by "Anonymous in Toronto" about his/her fat friend. I'd certainly rather be fat than have AIDS, but what do I know? The first big joke, right?

Then there was that wonderfully presumptuous and unoriginal piece on "Censorship as a Civil Right." Any Neofascist, Canadian Customs agent or religious fundamentalist knows the divine liberation and simplicity that censorship by special interest brings to life. Ms Cole's notion that an absolutely perfect moral world can be had by proper, enlightened application of arbitrary censorship is hardly new (as the "Moral Majority" people will tell you), but this stuff was, after all, joke number two for the April Fools Edition, right.

Then, for joke number three, we have a plethora of pseudo-intellectual slop about discrimination. Did you people actually sit down and read what you wrote to one another, or did it all sort of come out, like pus from a zit? I think it is nice to know that Mr Popert likes to piss in other people's mouths, and that Mr Hannon thinks that black people may smell, but can you really believe that anybody (let's say, your mother, or your sceptical straight brother, for example) on reading that crap, would be positively impressed by the gay intellect?

Reading that stuff by Fung, Lim and Li, it is clear that they were pissed off, not necessarily because the ad was discriminatory (certainly was), but because they and the Zami's were shut out on a power play. (Children, children, such shrill whining!) Reading the rest of the garbage on the subject, not one of you bothered to suggest that, even if some black person were indeed possessed enough to reply to the ad, would he not do so of his own volition and accord? Would he not voluntarily and of his own free will, put his ideas to paper, mail the thing away to the GWM and indeed, could he not still say "no"?

What are you people, nuts? Do you believe as seems apparent, that if someone reads or sees "racist material," they somehow "get it on them," become infected by it as by a virus and succumb hopelessly to the fatal disease?

I know it is fashionable to presuppose that people have no free will, that we need protection from racism, pornography and other unsuitable ideas and philosophies, that somehow as dull, stupid children and retarded adults we are incapable of making our own decisions about right and wrong, and that we may become contaminated by "bad ideas," without prior censorship by people like you who know what's best for us.

This whole load of shit you call a "discussion on discrimination" is really just a bitch fight about censorship and power. It is really ironic to read all that sanctimonious crap about the need to censor material for the "common good," coming from a group of homosexuals who fought straight censorship of "Men Loving Boys Loving Men." Remember that? Guess not. Why climb just half-way onto the Neofascist bandwagon, people? Why not take those righteous scissors of yours to ads that discriminate against people by

age, sex, and sexual preference? Certainly, in this new, pure world, there will be no more ads that advocate humiliating sexual practices like SM, BD, VA, WS, FF, etc. (Sorry Ken.) Then we can show off a real nice, prissy, wonderful gay world to all those straights out there, perhaps even figuring that they will somehow like us more; us not being racists and all.

Condescend to us if you must, people. From here in the sticks, your magazine doesn't represent any gay north of Bloor, and if it doesn't show us to ourselves as we really are (warts and all), then it's irrelevant. It doesn't get bought and it doesn't get read. So let's have more of your vacuous pedantry, people. I want to be absolutely clear in my mind why I should not renew my subscription to your magazine.

Gregory Harshman  
Ottawa

I don't usually read the ads in *The Body Politic*. The display ads are mainly directed at men in the Toronto area, and the classifieds are too often a bleak recital of the heart's nightmares in fancy dress. So, after reading all the discussions about the racist ad for a black houseboy, I dutifully turned to the classified section to find out what, if anything, had changed.

**"...editing out such things as racism and homophobia is really no kindness to those who might reply, because removing the evidence from the ad doesn't change the attitude of the advertiser."**

"Raw data" isn't really an accurate term for what's there, because so much of the loneliness, fear and need is trying to sell itself by the pound and inch, by posturing fantasy. Even those carefully designed to offend no one depress me. They indicate how alienating and unmanageable the world is for some people. What part of our story they tell is usually inadvertent.

To defend the ads as an important source of insight seems to me a dubious argument, and I'm sure the "handsome, successful GWM" whose ad without phone number is displayed on the cover will have some misgivings about the use made of it. Though there is much discussion about the evils of feeling shame and guilt, nobody seems to have questioned the right to expose this fellow to a good deal of both. If the policy of the paper is to "print and talk about" offensive ads, there should be a warning in large print that the editors reserve the right to single out and criticize any ad that is published. I wonder if most potential advertisers wouldn't think it more humane to be edited or refused in the first place.

But editing out such things as racism and homophobia is really no kindness to those who might reply, because removing the evidence from the ad doesn't change the attitude of the advertiser. It only removes what warnings there may be for those hoping to find companionship.

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## L E T T E R S

My own solution to the problem I'm sure wouldn't find favour with the collective. I'd do away with all the personal ads. Since they are mainly used for people to express their sexual prejudices, they serve no good purpose for our community. All the questions they inadvertently raise can and should be dealt with consciously in the body of the paper.

Richard Fung should be writing us articles about how "white men relate to us socially, politically, and sexually." We don't hear enough in the pages of this paper about the facts of racial abuse which provide the racial fantasies of some white men and women.

It would also be enlightening to have articles from experienced want-ad users. My distaste for them might be tempered as a result.

Jane Rule

Galiano, British Columbia

When I saw the words "Race, Sexuality and Community" on the front cover of *The Body Politic* (April), I proceeded to read the article along with the writers' memos before anything else in the paper. I can only exclaim a loud hoorah for *TBP*!

I have been anxiously waiting for this discussion to force itself "out of the closet" in the gay community. As a gay white male I have been both very disturbed by the widespread racism in the gay community, and also interested in a serious and honest discussion that would help us confront this problem. Too many times I remember sitting in gay bars and seeing black patrons being harassed and turned away, or charged (higher than established) cover charges when my complexion had allowed me free admission. Unfortunately for the few of us upset by this quite frequent occurrence, too many of us just keep on dancing.

Most certainly, the offensive ad in question is only a symbol of the larger problem. In attempting to justify printing the ad, there was a certain fear expressed by some writers that to suppress the ad would be tantamount to a form of censorship. It's pretty hard to qualify the use of censorship in the abstract. If I don't allow my white co-workers to tell racist or sexist jokes in my presence, isn't that a form of censorship? I am restricting their freedom, am I not?

I especially want to applaud the comments made by Richard Fung, particularly his defence of the "double standard" that he described. Also comments by Lim, Alan Li and Tim McCaskell are right on target.

I strongly believe that for the gay community to survive and develop, we have to constantly struggle against racism. We have to extend our interests and activities beyond the commercialism of gay life and culture to embrace the concerns, needs, talents and voices of our non-white brothers and sisters. A publication like *TBP* has a responsibility to help lead that struggle. It's unfortunate that a number of people from Zami and Gay Asians expressed a frustration with the attitudes of the *TBP* collective. This discussion is a necessary one to continue, and it will either unify or polarize us. By 1960, Jim Crow had been swept away in the South. I believe it's long overdue that he be put to sleep in our community.

Craig R Payne

Philadelphia

We are an interracial couple, active in a gay interracial organization. Many of the issues mentioned in the memos and letters about the "Black Male Wanted" ad are issues we have talked about before. Still, we read these letters and

memos with some puzzlement. Although we could sense the heat, we were not always sure where the fire was coming from.

If we were members of the Body Politic collective, we would have voted to run the ad. We mentioned the issue to a number of our friends: few were profoundly upset; most would have let the ad stay; all were glad for the open discussion of black-white desire.

Why, we wonder, does this ad not exercise us as much as it does our multicoloured brothers to the north? Part of the answer may lie with the way we define racism. In discussions of this sort, we find it helpful to distinguish between *racial* and *racist*. We think it is racist if a person automatically assumes that another person will be or do something based solely on that person's colour. However, we would call it merely racial if a person acts or thinks in a way that takes race into account. By these definitions, a racial preference is not necessarily racist, just as a sexual preference is not necessarily sexist.

Moreover, some people stereotype because they don't know any better; we call them "O" or ordinary racists. If they find themselves attracted, even for stereotypical reasons, to people of another race, their attitudes can change in the face of experience with a particular person. We have seen it happen. Unfortunately, other people have a heavy investment in their racist attitudes, and when they have power they can do real harm. We call such people "P" or power racists. Not much hope there.

The ad is surely racial, but is it racist? Since we don't know the ad's author, we can't be sure. But based on the wording of the ad, we think it is possible (although not certain) that the author is an "O" racist, and unlikely that he is a "P" racist. If he were in Atlanta, we would invite him to join Black and White Men Together. If he were a P-racist, he wouldn't last long. If he were an O-racist, he might change. But if he just had a racial preference, he would certainly be among friends.

Roger Bakeman and David Sprowl  
Atlanta

Those who oppose the ad appear to fear two things: that it is politically bothersome on principle, that it will offend certain people, or both.

Central to this view is the notion that because *TBP* is responsible for what appears in its classifieds, it endorses their content. But it is not facile libertarianism to insist that endorsement does not follow from publication. Some will find this letter to be politically incorrect, I am sure, yet its publication doesn't bind *TBP* to my views.

Some object to the ad because of the "racist" character of Canadian society. It seems to me, however, that the reaction to the ad flows from the equally dubious national characteristic of overwhelming conformism. The desire for an orderly, essentially conservative society, based on presumably shared values, unites Canada as much as do hockey or the CBC. When the premise of shared values is revealed to be false, as when a magazine like *TBP* challenges heterosexuality's apparent social monopoly, when Dr Morgenthau reveals a pent-up demand for abortion, or when pornographers wish to make explicit sexual desire, important interest groups will move to suppress the unwelcome idea, accreting a smooth, undifferentiated pearl around the irritating grain of sand in the social oyster. The result leaves few offended, but little of creativity generated, either. *TBP*, one of the most creative and

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(not coincidentally) delightfully disorderly of Canadian publications, has learned this lesson painfully in the courts and the legislature.

TBP must now decide whether to react in kind to irritants from readers and advertisers by suppressing them, or whether to accept the classifieds as a source of valuable and honestly expressed information about prevailing sexual attitudes and desires, however discomfiting some of these may be.

I know that I am more sexually attracted to some racial groups than to others, yet I don't see this as racist: I view it as a positive reaction to certain physical or social characteristics, rather than a derogation of those who do not share them. I don't think the ad is racist, either, but if I did I would still want to see it published, because if TBP starts passing ads and editorial copy through a tight sieve of political rectitude I will lose some faith in its credibility, something that increased respectability cannot compensate for. Rather, I urge TBP to adopt the classified ad policy upon which the venerable leftist American newsmagazine *The Nation* relies:

"While we reserve the right to refuse any advertisement that we believe to be fraudulent, illegal, or offensive, *The Nation* wishes its readers to know: we have a strong presumption against censoring any advertisement, especially if we disagree with its politics."

Since the objections over the ad in question are acknowledged to be political, this rule would allow the ad to run if it is not otherwise objectionable. To refuse to vet classifieds on the basis of their political content is not to sacrifice your judgment, but merely to reserve it.

Ted Stroll  
Berkeley, California.

## Citizen Coco

Okay, so they call fucking in a public washroom a public act of indecency, and a public act of indecency is called a crime. Therefore, to prevent people from fucking in a public washroom is to prevent crime, right? So where do the Montreal police get off with accusing Douglas Leapold, better known to his public as Coco (see TBP, June) with "obstruction of justice"? Shouldn't they honour him as Citizen of the Year for his contribution to crime prevention?

Surely the plainclothesmen who make the arrests can see the merits in Coco's public warning. No longer do they have to deal with the "disgusting" job of hanging around public washrooms, coming on to unsuspecting gays. On the other hand, it is probably these same plainclothesmen who are so upset with Coco, for now, if business is slowing down, they have little else to do. "Excusez moi, les boys in blue."

Gregory A Wight  
Toronto

## Really, Sonja...

We read *The Body Politic's* review of *Stepping Out of Line: A Workbook on Lesbianism and Feminism* (see the April issue) with absolute disbelief! It's clear that Sonja Mills, who reviewed the book, not only missed the point of *Stepping Out of Line*, but has also apparently missed the entire point of the Women's Liberation Movement!

*Stepping Out of Line* is the first Canadian les-

bian title, and as such deserves a lot more room in a magazine dealing with gay liberation. The lesbian community and the women's movement have much to be proud of in this little workbook bravely published by Press Gang in Vancouver. Those of us in the Lesbian Speakers' Bureau who have read the book have found it to be powerful and stimulating.

"Stepping into Line"? Really, Sonja — not at any point did we find the book limiting or confining. The point of view of the authors is consistently feminist, which, in this time of fuzzy right-wing thinking and conservative leanings, we found to be refreshingly positive and encouraging. The point of *Stepping Out of Line* was clearly to assist the reader in examining how we are oppressed, not only as women, but as lesbians, as mothers, as poor women, as women of colour.... It suggests ways of beginning to articulate a theoretical framework for our experiences. From there, the book urges women to create a vision of a better society and develop workable, concrete action plans to make changes happen. There are valuable ideas for working within mixed groups and as part of a coalition — all without selling our souls as women and as lesbians. We were especially disappointed that Sonja never even mentioned the last section of the book, which offers a variety of exciting and moving personal stories from dozens of Canadian lesbians. These voices are truly reflective of the richness, complexity and diversity of our lives.

We can understand that *Stepping Out of Line* may not have wide appeal for your primarily gay male audience (unless these men are interested in understanding more about the reality of lesbian lives, politics and organizing strategies). However, it is absurd that TBP would not at least give its politically aware readers, particularly those feminists and lesbians who are isolated from large urban areas, an opportunity to really get to know and benefit from a valuable Canadian lesbian feminist resource.

We consider your review of this book trivializing and irresponsible journalism. We want you to ask someone else to review *Stepping Out of Line* again. This time talk to a lesbian feminist organizer — someone who understands the point of women's struggles, of lesbian lives — someone who is serious about radical social change and women's liberation. After all, that's what this book is about: changing the world, starting from our own lives and where we are now. And Sonja, take another look at it — then give us a call. We'd love to have a discussion with you about feminist politics — maybe to encourage you to "step out" a little!

Deb Parent,  
for the Lesbian Speakers' Bureau  
Toronto

## Our omission, again

In our June issue, we neglected to mention that Jane Rule's article, "Rule-making," had previously appeared in the magazine *Lesbian Ethics*. The essay also appears in her new collection, *A Hot-Eyed Moderate*, available from in the US from Naiad Press, Box 10543, Tallahassee, FL 32302, and soon to be released in Canada by Lester & Orpen Dennys.

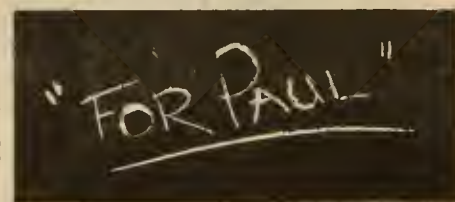
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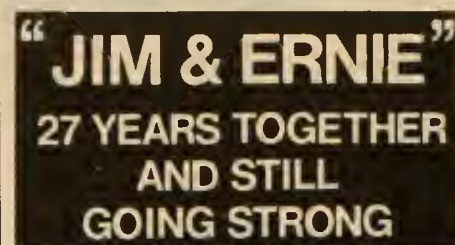
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*People with AIDS, researchers and volunteer workers, Haitians and gays — all gather in Montreal to plot a national response to the AIDS threat*

# Facing a common enemy

MONTREAL — The first crucial steps towards the creation of a national AIDS organization were taken at a conference here in early May. The mandate and structure of the new coordinating body, called the Canadian AIDS Society, were hammered out by representatives of AIDS support groups from across the country. The details of a constitution and operating budget will be decided in the months ahead.

Participants at the first national conference on AIDS appeared to be unanimous in recognizing

**“Such meetings are vital for making personal contacts and meeting people in other groups we’d only heard about. It was important for establishing a cross-country sense.”**

the importance of a Canada-wide organization that could lobby the government for funds and exert pressure to ensure the distribution of adequate social support services throughout the country.

The conference, which took place at l’Université du Québec à Montréal May 10-12, drew nearly 250 participants. It was funded through a grant from Health and Welfare Canada on the recommendation of the federal government’s National Advisory Committee on AIDS (NAC-AIDS). The conference was hailed as a success by most of the participants, who came from various parts of the country.

“Such meetings are vital,” said Gordon Price of AIDS Vancouver. “It was worthwhile for making personal contacts and meeting people in other groups we’d only heard about. It was important for establishing a cross-country sense.” He pointed out that, until recently, Vancouver had had more contact with Seattle than with eastern Canadian cities.

Much of the groundwork for organizing the conference was done by Richard Burzynski, hired as the sole staff member for the three months preceding the conference. Burzynski claimed the absence of adequate funds for advertising and a lack of interest in Montreal’s gay community, particularly its French-speaking segment, hampered his organizing. He said many details did not fall into place until the last three weeks.

The major AIDS organization in Montreal, the Montreal AIDS Resource Committee / Association des ressources Montréalaises sur le SIDA (MARC-ARMS), is a division of Gay Montreal Association. Founded in January 1984, it is primarily an English-speaking organization and is perceived as such by gay Francophones.



**Underfunded:** Like other AIDS groups, Montreal’s lacks space and equipment

Observers of the Montreal gay scene say Francophone gays do not yet believe AIDS is a serious threat. The saturation coverage on the topic in the English-language Canadian and American media has not penetrated to the French-speaking population of Quebec. In addition, Francophone gays are said to believe AIDS is a risk mainly to the English-speaking gay men who travel frequently to New York and San Francisco.

The conference was more successful in securing the participation of nurses involved in an AIDS support group in the Haitian community. Montreal has a large Haitian population but, despite a relatively high number of AIDS cases of Haitian origin reported in Quebec, there had been almost no contact between gay and Haitian groups until the conference.

“I think the conference was a very good thing,” said Marie-Luce Ambroise, a Haitian nurse at Montreal General Hospital. “I never knew there was a group like MARC-ARMS doing the same thing as we are.” Ambroise is a member of la Groupe de soutien pour le SIDA (AIDS support group) and was chosen as one of the six members of the steering committee of the new national AIDS organization.

Ambroise said there were both language and cultural impediments to gays and Haitians co-operating with each other. Haitians are primarily

French-speaking, and it is also necessary to communicate in Creole dialect to the segment of the community that is not educated. A community forum on AIDS planned for June, for example, will provide information in both languages.

Many people in the Haitian community do not want to work with gay people, Ambroise said. “It’s a taboo,” she explained. “We don’t accept it (homosexuality) and it’s not talked about.” However, she added that this was no problem for the Haitian nurses’ group. “We want to know how to work with homosexuals. We have to get help. I’m sure we (the Haitian support group and MARC-ARMS) are going to work together.”

Some participants at the Montreal conference were critical of the central role given to medical professionals. Although it was billed as a forum for community groups, there was only one opportunity on opening night for representatives from organizations to address the full assembly.

Burzynski explained that part of his strategy had been to attract medical professionals to the conference to give them a chance to observe firsthand how seriously the community groups took their work. He feels that his plan worked and that, as a result, members of the provincial medical group le Comité SIDA — Québec (Quebec AIDS committee) are now more willing to co-operate with local support groups, particularly in

lobbying the Quebec government for funds.

Keynote speaker Dennis Altman, an Australian writer and political commentator who has just completed a book on the politics of AIDS, told the assembly that the disease was changing the very nature of the gay movement. He said he worried about “the new stress on professional credentials rather than movement experience” which is creating a cadre of full-time gay experts, particularly in the United States.

Altman also expressed surprise at the typically Canadian tone of politeness he observed at the conference. “It strikes me as an outsider that you could do with a lot more anger,” he said. “We have the right to be angry.”

The Canadian Air Line Flight Attendants’ Association (CALFAA) sent two official delegates to the AIDS conference, the only union to do so. CALFAA represents 6,000 flight attendants from eight major air carriers in the country.

According to Paul Gauthier, one of the CALFAA representatives, officials in his union have been very interested in learning more about AIDS. He said CALFAA is setting an example for other labour unions by carrying information about AIDS in its newsletter and by briefing union health and safety committees on how to deal with AIDS patients.

At least three of CALFAA’s members have contracted AIDS, and it is also believed that the first AIDS patient identified in North America (sometimes known as Patient Zero) was a Canadian flight attendant.

Although officially launched at the Montreal conference, the Canadian AIDS Society remains in an embryonic state. At the moment it is a concept with a mandate waiting to be implemented. According to Kevin Orr, steering committee member from the AIDS Committee of Toronto, concrete strategy will be worked out by means of a series of telephone conference calls during the month of June. He predicted a detailed proposal would be ready to go to member groups for endorsement by mid-summer.

One immediate goal of the society is admission as a full voting member to NAC-AIDS, Orr said. Currently, the government advisory body is top-heavy with medical experts and has no formal input from affected community groups.

Organizers dismissed fears expressed in some quarters that the new group would turn very quickly into a centralized lobbying bureaucracy with no grassroots support. “There’s a realization that we can’t centralize,” said Orr. “The local groups are our greatest asset.”

Gordon Price, who represents AIDS Vancouver on the steering committee, agreed. “There’s no fear of a central office,” he said. “The effort here (in Vancouver) is to get our local organization established. The first priority is to provide effective response at the community level.”

Ed Jackson ●



## Figures don't lie, they tell half-truths

*Canada's AIDS statistics lag,  
but no more than others*

Kevin Orr of the AIDS Committee of Toronto states the case flatly: "AIDS is under-reported in Canada."

Orr and other delegates to the national conference on AIDS came to this conclusion after comparing figures issued by Ottawa's Laboratory Centre for Disease Control (LCDC) with numbers made available by local doctors in different provinces.

There appear to be two explanations for under-reporting. One is the variation in requirements for compulsory reporting in provincial jurisdictions across the country. The second is simply a bureaucratic delay in confirmed statistics making their way to Ottawa.

In Canada, the administration of health is a provincial matter. To make a disease "notifiable," it is necessary for each province to pass legislation to add it to an already long list that includes polio, typhoid and all sexually transmitted diseases. Physicians in that province are then legally required to report cases they are treating. Names are never included in the reports; a coded system is used to ensure confidentiality.

To date, five provinces — British Columbia, Alberta, Saskatchewan, Ontario, and New Brunswick — have made the reporting of AIDS compulsory. Until the other provinces follow suit, the national statistics will remain approximate. Quebec has the second largest number of AIDS cases in the country and medical experts on the Comité SIDA-Québec are still lobbying the provincial government to make AIDS notifiable. They say that compulsory reporting will indicate government recognition of the seriousness of the disease. It will also encourage the allocation of research funds and make the distribution of possible cures and diagnostic tests easier. The Quebec government so far has given no money for AIDS research or support services.

Although it may help, compulsory reporting will not guarantee that discrepancies between provincial and federal counts will disappear. For example, as of May 1, Ottawa reported 39 cases of AIDS in BC, but Gordon Price of AIDS Vancouver said local doctors reported 50 cases in the same period.

Dr Alastair Clayton of the LCDC readily acknowledged that his statistics may not be up-to-date. "We can only report what the provinces tell us," he said. "We can kick, plead, scream and shout, but it's still up to the provinces." Clayton estimated there could be 40 to 70 more cases of AIDS in Canada than the 222 reported as of June 1.

Clayton suggested a number of reasons for the difference in totals. He said local figures may include almost confirmed or potential cases or even false alarms. Some provinces collect batches of cases before sending the statistics on to Ottawa. In rare instances, a doctor may refuse to report a case because he or she believes it to be an invasion of a patient's privacy.

The stages of reporting are in themselves time-consuming. To begin with, a physician does not arrive at a diagnosis of AIDS lightly. The official definition of AIDS is both vague and complex, and diagnosis takes time to confirm. After that, it is sent on an official form to the local medical offi-

cer of health, who may also take time to review and confirm the case. This information in turn goes on to a provincial authority who will subject it to further scrutiny. Only then is it dispatched to Ottawa, where a final analysis may precede its entry into the official national statistics.

According to Dr Richard Fralick, associate medical officer of health for the City of Toronto, the process can take several weeks. "I make a point of reviewing each and every case," he said. "Some delays may occur, but I think we've got pretty good reporting in the City of Toronto."

Questions about accurate reporting can be asked about all officially notifiable diseases. For example, according to Clayton, it is estimated that only 25 percent of gonorrhea cases in Canada are recorded, although compulsory reporting is required in all provinces. Penalties for failing to report diseases vary from province to province, but they are rarely, if ever, imposed. Ontario's Health Protection Act allows for a \$5,000 daily fine for proven delay. Dr Fralick said his department had never administered the penalty, preferring to find other ways to encourage voluntary compliance. **EJ ●**

## Taking aim with an empty gun?

*The Red Cross says its test  
will weed out bad blood*

In a discussion of risk control at the Montreal conference, AIDS Vancouver representative Gordon Price told the audience he thought that gay concern about AIDS would soon shift from "How can I avoid AIDS?" to "Should I take the test?" The test to which he referred is the enzyme-

giving blood have been effective.

To date there is no practical way to detect any AIDS virus which may have entered the blood supply. The existing laboratory tests are time-consuming and too expensive to be used on each of the million or so units of blood donated every year in this country. ELISA is both simple and cheap. But it does not detect the AIDS virus. What it does detect are AIDS virus antibodies, chemicals manufactured by the body in response to exposure to the AIDS virus. The presence of AIDS virus antibodies in the blood means that the AIDS virus has at some point gotten into the blood. But it does not reveal whether the body killed the virus or whether the virus is still present and, if present, whether it is active or inactive. The detection of the antibodies is very much like the discovery of jimmy marks on a door: you know that someone tried to get in, but you don't know whether they succeeded or not, or, if they did, whether they stole anything of value. Furthermore, the absence of AIDS virus antibodies does not necessarily mean that the virus is not present: it is possible that, at the moment of observation, the virus has invaded and is present but that the telltale antibodies have not yet formed.

In summary, the presence of AIDS virus antibodies in someone's blood doesn't mean they are infectious, and the absence of those antibodies doesn't mean that they are not infectious.

This inherent vagueness of antibody tests is complicated by the apparently wild inaccuracies of ELISA in particular. Dr Roger Perrault, national director of the blood transfusion service of the Canadian Red Cross, told the Montreal conference that, in a US trial of ELISA, of 4,000 blood samples which yielded a positive result, only 119 turned out on further examination to contain the AIDS virus antibodies. This is a false

not least because of the unknown false negative rate. When Derrick, in all sincerity says, "I know the blood will be safer (because of ELISA)," he is drawing on his experience with other viral threats to the blood supply, not on certain knowledge about ELISA or AIDS.

Kevin Orr, community relations officer of the AIDS Committee of Toronto, ascribes the decision to use ELISA to fear on the part of the Red Cross that the public might lose confidence in the safety of the blood supply. By a grim coincidence, just a day before the AIDS conference convened, the media were reporting on Canada's second case of AIDS contracted through blood transfusion. Says Orr: "If I were the Red Cross, I'd want to look like I was doing something."

In fact, it appears that ELISA was originally manufactured and rushed onto the US market precisely as a public relations gesture. Nathan Fain, a US gay journalist who specializes in AIDS reporting, wrote in the February 5 *Village Voice*:

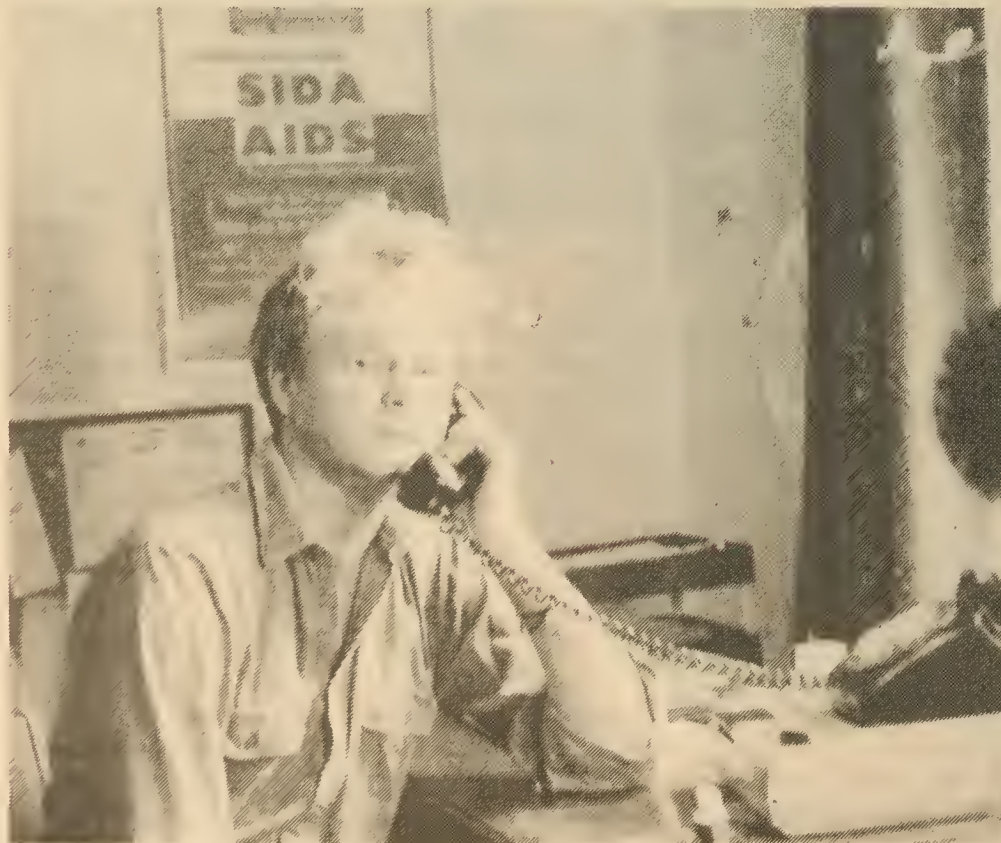
Ever since AIDS hit the news, people have been yelling for the government to "do something." Ever mindful of a restive electorate, the government, by God, went and did something. As Peter Page, an American Red Cross executive, told the prestigious journal, *Nature*: "We're being rushed so much by Margaret Heckler that we don't have time to resolve (problems with the blood test)." The editors of *Nature* added: "Page noted that appeals to members of high-risk groups voluntarily to abstain from giving blood have already significantly improved the safety of the blood supply; there is no compelling case to rush ahead with blood tests that would 'add a relatively small increment of safety.'"

In Canada especially, where all blood donations are gifts, not sales (as some are in the US), it is not certain that ELISA will make the blood supply more secure, but it will give the public the impression that this is so. ELISA could be the biggest dose of a placebo ever prescribed.

Although the introduction of ELISA by the Canadian Red Cross may bring peace of mind to others, it ought to alarm especially affected groups: gays, Haitians and hemophiliacs. The use of this test on a large scale by a national institution inevitably legitimizes the largely inaccurate results and erroneously focuses public concern about AIDS on those who test positive with ELISA, most of whom, in all probability, will belong to those groups. The question in the public mind right now — "Does he or she have AIDS?" — will be recast as "Does he or she test positive?" Public officials can talk about the ambiguity of the test results as much as they please. By adopting ELISA, they will have painted themselves into a corner: what possible reply can they make to a fearful public which asks "If these people aren't dangerous, why are you discarding their blood?"

The confidentiality of ELISA test results is up in the air. Derrick indicates that the Red Cross is very concerned about confidentiality but says "no final decisions have been made" on what to do with test results. He concedes that "there may be pressure from public health authorities" to reveal them.

For those of us who belong to the stigmatized "high risk" groups, there will be a strong temptation to transfer our concern from the essentially unanswerable question "Will I get AIDS?" to the irrelevant, but answerable "Will I test positive?" That these two matters can be and are being conflated is already fact: in an interview published in



**Burzynski:** Lack of interest in Montreal's gay community hampered conference organizing

linked immuno-sorbent assay (ELISA), a test approved for use earlier this year in the United States and now being studied by the Canadian Red Cross.

AIDS researchers say that the disease is caused by a virus present in bodily fluids, including blood. Agencies which collect and distribute blood and blood products have been concerned to keep the AIDS virus out of the blood supply. So far, Canadian officials have been content to rely on voluntary restraint: they believe that appeals to the groups especially at risk for AIDS to avoid

positive rate of 97 percent. Other sources have indicated the ELISA also produces false negatives, that is, fails in some cases to detect the AIDS virus antibodies. The false negative rate is unknown.

Why is the Red Cross planning to use such a vague and inaccurate test? Dr John Derrick of the Red Cross transfusion service says: "We owe it to anybody who receives blood to do anything we can to improve the safety of the blood." No one could disagree with this sentiment, but it begs the question: does the use of ELISA improve the safety of the blood supply? There is no way to know,



the *Toronto Star*, a doctor who has been administering ELISA as part of a research project reported that "a few" of his subjects had fainted on being told that they had tested positive. In fact, Red Cross officials are concerned that members of specially affected groups, who have apparently been heeding a call not to give blood in order to protect the blood supply, will now rush to donate so that they can learn the results of the testing of their donation. To minimize this possibility, consideration is being given to the establishment of alternative testing sites: centres which will administer ELISA to those who really want to know. This again raises important matters of confidentiality: who will do the testing and what will they do with the results?

The AIDS Committee of Toronto has proposed itself as an alternative testing site and has a scheme which it hopes would discourage people from taking the test, but also protect their anonymity should they still wish to take it. According to Orr, applicants would simply be given a number, rather than asked for a name or other identifying information. They would receive counselling as to the real significance of the test and be required to wait a week. Should the applicant still wish to take the test, the result would be associated in any records only with the applicant's number.

Orr stresses that, whether you test positive or negative, the same safe sex guidelines still apply. "The test won't tell you whether the virus is in your blood or not. And, even if it did, it wouldn't matter: if you have the virus, you follow the guidelines to protect others; if you don't have the virus, you follow the guidelines to protect yourself." Orr says that his group's advice on ELISA is simple: "No test is the best test."

Ken Popert ●

## Going through the motions

*Gays flock to the Equality Committee, but are the government MPs listening?*



**Larventz:** "we had the spectacle of gay MPs of the Liberal and Conservative orientation voting against their own and our protection."

As of June 4, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 230 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 212 cases this past May 7, and a total of 88 cases one year ago.

The current total of 230 breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	230	173	93
ON	97	88	52
QC	72	31	9
BC	43	39	24
AB	10	10	4
NS	5	4	4
SK	1	1	0
MB	1	0	0
NF	1	0	0

No cases are reported in New Brunswick, Prince Edward Island or the Territories.

You can get advice about AIDS by calling the following organizations: Halifax Gay Health Association, c/o Gayline, (902) 423-1389; Montreal AIDS Resource Committee / Association des ressources Montréalaise sur le SIDA, (514) 933-2395; AIDS Committee of Toronto, (416) 926-1626; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403) 424-8361; AIDS Vancouver, (604) 867-2437. Ken Popert ●

**The right of gay men and women to be free of discrimination has been one on the major subjects of hearings held across the country in May and June by a special parliamentary committee.**

*The House of Commons Committee on Equality Rights was established to explore issues raised in a government discussion paper tabled in Parliament last January by justice minister John Crosbie. The paper outlined areas in which existing federal law may conflict with Section 15 of the Charter of Rights and Freedoms. That section, which came into effect April 17 states in part: "Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination...." Many legal authorities believe that this general prohibition against discrimination will prove to cover lesbians and gay men.*

*The discussion paper raised eight important issues, one of which was the question of whether the Canadian Armed Forces can continue to exclude lesbians and gays from its ranks.*

*The Committee is also charged with the examination of a bill introduced in the Commons by MP Svend Robinson (NDP — Burnaby) which would add sexual orientation to the list of grounds on which the Canadian Human Rights Act forbids discrimination.*

### Famous last words

BURNABY BC — "Maybe this is the time." That was the response of MP Mary Collins (PC — Capilano) to calls from Vancouver's gay and lesbian communities for the federal government to listen and take action to end discrimination against sexual minorities.

Collins is one of seven members of the special House of Commons Committee on Equality Rights which opened public hearings on the application of Section 15 of the Charter of Rights and Freedoms May 26 in Burnaby BC.

Lee MacKay of the Lesbian and Feminist Mothers Political Action Group (LAFMPAG) told the Committee that the root of discrimination to-

wards gay men and lesbians was the "attempt to exclude them from families," and that "children of lesbians, gay men and bisexuals... suffer when their kind of family is not recognized." The result is that a "class of children is still being treated like bastards... they're being bastardized."

The "refusal to recognize homosexual families is undermining the fabric of society," said MacKay, who, with three other LAFMPAG members, showed the Committee snapshots of their families. A member of the group who lost a child support case before the BC Supreme Court said that her children suffered because of the court's refusal to recognize her ten-year relationship with another woman. "I didn't expect that I and my children wouldn't have the same rights as other

families," she said.

Don Larventz of the Gay Rights Union urged the Committee to muster the political courage necessary to pass Svend Robinson's (NDP — Burnaby) private member's bill, Bill C-225, which would see sexual orientation included in the Canadian Human Rights Act (CHRA). It is the policy of the party caucuses, said Larventz, disguising prejudice under the mask of liberalism and rationality, which resulted in every Liberal and Conservative member of the House voting against the inclusion of sexual orientation in the CHRA in 1981, and "so we had the spectacle of gay MPs of the Liberal and Conservative orientation voting against their own and our protection."

One can show that the arguments against the inclusion of sexual orientation are based on false assumptions, said Larventz, but the refusal to give homosexuals equal rights is "prejudice in its raw functional form." The image of the homosexual as child molester is used to justify discrimination, he said.

Committee member Svend Robinson illustrated this with reference to a draft policy tabled by the RCMP which excluded homosexuals from the force because of the work RCMP do with youth groups. The argument made, said Robinson, is "What about Big Brothers, Boy Scouts and schools?"

MP Shirley Finestone (Liberal — Mount Royal) said while she agreed and empathized with Larventz, the problem still remained of "how to



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sell it at the political level" and that she hoped the media would take up the cause in an effective way, "not in a selling papers way."

Homophobia has to be dealt with by the political parties, said Collins, but she added, it is the promiscuous homosexual, "the fear associated with that and the threat to the family values which is the dominant image."

Both Gayblevision and the Vancouver Gay and Lesbian Community Centre called for equality before the law, including in the military and RCMP, and the removal of federal laws dealing with buggery, gross indecency and bawdy houses, which are used to persecute gays.

"In the recent past," said the Centre, "homes, hotel rooms and private clubs have been raided by the police in the guise of enforcing this section" and "the effect is that the Criminal Code continues to criminalize private sexual activities between consenting adults...."

Ken Smith of the Centre advised the Committee it was not the first time representatives of the gay and lesbian communities had appeared before federal commissions, and presented copies of seven previous submissions dealing with sexual orientation.

The Centre is collecting submissions from rural lesbians and gays in BC, who were not advised that the Committee was holding public hearings or could not attend the hearings in Burnaby.

Three members of the Committee — chairman Patrick Boyer (PC — Etobicoke-Lakeshore), vice-chairman Pauline Browes (PC — Scarborough Centre), and Roger Clinch (PC — Gloucester) — were not present for the hearings in Burnaby, which were chaired by Maurice Tremblay (PC — Lotbinière). **Ken Anderlini** ●

## Last of the crazy people

EDMONTON — Gays and lesbians, who have been banging their heads for the last year against the wall of indifference to human rights thrown up by the Alberta government, turned to the federal Equality Rights Committee May 29 for a more receptive hearing. And some of the Committee members revealed an enlightened and positive attitude toward the gay representations.

A passionate personal statement by Susan Brownlie of Edmonton's Gay Alliance Toward Equality seemed to produce the most impact. Speaking without a prepared text, Brownlie introduced herself as "Susan Florence Shaver Allison Rieke Brownlie" and eloquently explained that most of her marriages had been painful failures because of her denial of her lesbianism.

Brownlie described her difficult decision to attend a recent press conference which presented documented cases and statistics to publicize instances in which gay men and women had been dismissed from their jobs after their homosexual orientation was discovered. "I sat there in fear that the television cameras would focus on me and that I would become a similar statistic," she recalled.

Philip Knight of Dignity raised the matter of Ian Paterson, a local high-school student who had been beaten after coming out at school (see *TBP*, May 1985). Knight said, "Homosexual



**Passion and eloquence:** Susan Brownlie (r) with Jeanne Perrault and Stuart McLellan

men and women are an acceptable target for violence until there is legislation that... recognizes their basic human rights."

Jean Rioux of Womonspace, a lesbian social and recreation group, described the difficulties she encountered as a gay parent with a school system oriented only toward the traditional nuclear family, relating how it took her daughter a week to convince a teacher that she did indeed have two moms at home.

Committee member Sheila Finestone (Liberal — Mount Royal) said that bigoted attitudes towards homosexuals are held by only a few Canadians and didn't exist in the majority of the populace. Svend Robinson (NDP — Burnaby) added that governments had an obligation to ensure that all citizens enjoyed fundamental human rights. Committee vice-chair Roger Clinch (PC — Gloucester) acknowledged that equality by law was a first step toward tolerance and understanding.

The Committee also heard from Kathleen Higgins of the Alberta Federation of Women United for Families. In the midst of numerous anti-feminist statements, Higgins opined that homosexuals should not be included in human rights legislation. Several members of Dignity and Gay and Lesbian Awareness confronted Higgins in the hall outside the hearing room and asked for a

further explanation of her position. After some discussion, Higgins stated that she "followed the Pope" and that "in the end, God will judge who is right." **Jeff Winkelaar** ●

## Not wanted on the voyage

WINNIPEG — The gay cause fared well here in hearings held May 30 and 31 by the Equality Rights Committee. In three sessions, the Committee heard a total of 19 presentations, of which eight — from lesbian and gay groups and the Winnipeg Presbytery of the United Church of Canada — dealt exclusively with the need to include sexual orientation in human rights laws. Seven others included support for such a measure among others concerned. One of these supporting voices came from rural Manitoba: the Wednesday Morning Club from the town of Carman. No one came forward to oppose the inclusion of sexual orientation among the prohibited grounds of discrimination.

The Committee arrived in Winnipeg having already provoked a measure of rancour. The lesbian and gay organizations of Manitoba (16 groups, one individual) had responded promptly to the invitation to notify the Committee by May 15 of the intention to make a submission and the

wish to appear at the hearings. Perhaps out of inexperience, all but one had failed to send a telephone number. That one, Families of Gays, received a phone call May 21 informing them that they were scheduled to meet the Committee May 30. The group's representative immediately passed the news on to gay activist Chris Vogel, who phoned Ottawa and was able to ensure that five other groups were allotted times. One further group, Lesbians For Equality, secured a hearing through showing up and being permitted to share the slot of the Gay Media Collective; and Dignity/Winnipeg shared the slot of Dignity/Canada.

The remaining lesbian/gay organizations and the one individual were not able to speak to their briefs. The problem was not confined to the gay organizations — the Manitoba Association for Rights and Liberties had to resort to phoning the Committee during its Vancouver hearings and was tacked onto the end of the last Winnipeg session — but it is likely that a higher proportion of our applicants lost out than those from other categories.

Only five of the seven Committee members attended the Winnipeg hearings — MPs Maurice Tremblay and Mary Collins were absent "on other business" — and on the evening when six of the eight presentations were made, Roger Clinch attended only briefly, asking just one question. The issue of gay rights was heard in full by only four Committee members, of whom two — MPs Svend Robinson and Sheila Finestone — made it clear that their support was not still waiting to be won. Their function seemed to be to stampede the other two — Patrick Boyer and Pauline Browes — into accepting the legitimacy, not to say the inevitability, of our desired amendment.

Robinson took the opportunity of every presentation to deliver a little lecture on some aspect of gay liberation. It was difficult not to fear that, if he kept up such enthusiastic advocacy across the country, the Committee would end up more surfeited than instructed.

Browes, on the surface, was the least sympathetic. In general, all presentations on all issues were received with sufficient head-patting to win a vote in the next election. Browes violated that tactic on only two occasions, in questioning representatives of Lesbians for Equality and of the Metropolitan Community Church. Browes sounded as though she wished to discredit the groups. Still, in questioning other gay groups she appeared reasonable, open-minded and interested in learning.

Boyer, the chairman, behaved fairly and courteously throughout, remaining unruffled by the outspoken criticisms of the Committee's procedures. He was disarmingly frank about sharing the common Christian uncertainty about the religious — as contrasted with the civil rights — issue of homosexuality. The confidence he inspired in Committee was, however, somewhat shaken in a CBC interview in which, after listing numerous concerns which had been raised in the hearings without at all mentioning sexual orientation, he ended up with a lame "and you name it" — although it was clear that, not only in Winnipeg, but in the preceding hearings in Vancouver and Edmonton, the lesbian and gay voice had predominated. Are we to surmise that the report of the Committee will also relegate us to a footnote?

**Ted Millward** ●



*Network* is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live — and you can help us keep it up-to-date by letting us know about activities in your area.

To get your group to be listed, or to update any of the information provided here, write: **Network, The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9.**



**Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women,** Box 492, Village Stn, New York NY 10014.  
**Archives for the Protection of Gay History and Literature,** Box 6368, Stn A, Saint John NB E2L 4R8.  
**Atlantic Lesbian and Gay Association/Association des Lesbien(ne)s et des gaies de l'Atlantique,** contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).  
**Bisexuals International,** Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.  
**Brethren Mennonite Council for Gay Concerns (BMC),** Box 24060, Washington, DC 20024. (202) 462-2595.  
**Canadian Gay Archives,** Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.  
**Dignity/Canada/Dignité,** Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.  
**Foundation for the Advancement of Canadian Transsexuals,** Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.  
**SW Ontario: Ms R M Schwartzentruber,** 21 Cherry St, Kitchener ON N2G 2C5. (519) 576-5248.  
**Gay Interest Group, Canadian Library Association,** Box 1912, Winnipeg MB R3C 3R2.  
**International Gay Association,** International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph: 46-8-848050, or 845576. Action Secretariat, c/o NVIH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughton St, Edinburgh, Scotland EH1 3SA.  
**Lesbians Across Canada Meet and Mate Association,** c/o S O'Reilly, Box 1647, Stn E, Victoria BC V8W 2Y1. Personalized contact and correspondence service for women.  
**Ligo de Samseksamaj Geesperantistoj,** gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.  
**New Democratic Party Gay Caucus,** Box 792, Stn F, Toronto ON M4Y 2N7.  
**North American Transvestite-Transsexual Contact Service,** Box 3, Athens, Ohio 45701, USA. (206) 624-8266.  
**Section on Gay and Lesbian Issues in Psychology,** c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa ON K1N 7N6.

**Seventh-day Adventist Kinship Canada,** Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.  
**Seventh-day Adventist Kinship International, Inc.,** Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.  
**Women's Archives,** Box 928, Stn Q, Toronto ON M4T 2P1.



**Whitehorse**  
**Lesbian support group,** c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.



**Provincial**  
**Affirm: Gays and Lesbians of the United Church in BC,** Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.  
**BC NDP Gay & Lesbian Caucus,** 687-7129.  
**West Coast & Across Canada Lesbian Correspondence Club.** Write to: S O'Reilly, 10911 102nd Ave, Fort St John, V1J 2G1.

**Comox Valley**  
**The Island Gay Society — Comox Valley,** Box 98, Meriville, BC V0R 2M0. 337-8371.

**Duncan**  
**The Island Gay Society — Duncan,** Box 129, V9L 3X1. 748-7924.

**Kamloops**  
**Thompson Area Gay Group,** Box 3343, V2C 5P7. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

**Kelowna**  
**Okanagan Gay Organization,** Box 1165, Stn A, V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, 763-8008.

**Nanaimo**  
**The Island Gay Society — Nanaimo,** Box 127, V9R 5K4. 756-0370. Holds monthly socials last Sat of each month at the Double Dragon Restaurant, 9 pm.

**Port Alberni**  
**The Island Gay Society — Port Alberni,** Box 158, V9Y 1R1. 724-4914.

**Port Hardy**  
**North Island Gay and Lesbian Support and Information Group,** Box 1404, V0N 2P0.

**Prince George**  
**Progressive People of Central Interior,** Box 1942, Stn A, V2L 5E3.

**Prince Rupert**  
**Gay People of Prince Rupert,** Box 881, V8J 3Y1. 624-4982 (eve).

**Revelstoke**  
**Lothlorien,** Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

**Terrace**  
**Gay Connection,** 638-1362 Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

**Vancouver**  
**AIDS Vancouver,** Box 4991, MPO, V6B 4A6. Ph: 687-AIDS.  
**Alcoholics Anonymous (Gay),** 733-4590 (men), 929-2585 (women).  
**Archives Collective,** Box 3130, MPO, V6B 3X6. 669-5978.  
**Bisexual Women's Group.** Monthly meetings. Call Joyce at 251-6090.  
**Coming Out (Gay Radio),** c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.  
**Daughters Unlimited,** Joyce 251-6090. (Plans to open a women's club.)  
**Dignity/Vancouver,** Box 3016, V6B 3X5. 684-7810.  
**Dogwood Monarchist Society,** 303-1150 Burnaby St, V6E 1P2.  
**English Bay Swim Club,** c/o 4249 Birchwood Crescent, Burnaby V5H 4E6. Meets Thurs, 6 pm at Vancouver Aquatic Centre. Info: 433-8000 (Ken) or 669-6696 (Roy).  
**Frontrunners (running/jogging),** Call Erik 687-3238 or Rick 590-4665.  
**Gay and Lesbian Caucus of the BC NDP,** 669-5434.  
**Gay Asians of Vancouver,** Box 4463, V6B 3Z8. 324-8957.  
**Gayblevision,** TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2.  
**Gay Fathers of Vancouver,** Box 3785, V6B 3Z1. 688-6590.  
**Gay Leisure Link (GLL),** Box 4662, V6B 4A1.  
**Gay/Lesbian Law Association,** c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. 228-4638.  
**The Gay Library,** 1244 Seymour St, Box 2259 MPO, V6B 3W2. 327-9883 or 688-1006.  
**Gay Rights Union,** Box 3130, MPO, V6B 3X6. 731-9605.  
**Gays and Lesbians of UBC,** Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (see *The Ubyssy* for room).  
**Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. 984-8744.  
**Greater Vancouver Business Association,** c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.  
**Integrity: Gay Anglicans and their friends,** Box 34161, Stn D, V6J 4N1. 873-2925.  
**Knights of Malta,** Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.  
**Lambda (Gay Al-Anon),** Joe at 689-7681 or Mike at 327-8423.  
**Legal Advice Clinic,** 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.

**Lesbian Action Committee,** Box 24867, Stn C, V5T 4E2.  
**Lesbian and Feminist Mothers' Political Action Group,** Box 65804, Stn F, V5N 5L3. 251-6090.  
**Lesbian and Gay Health Sciences Association,** c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.  
**Lesbian Drop-In,** 322 W Hastings, every Wed, 7:30 pm. 684-0523.  
**Lesbian Information Line,** 734-1016. Thurs, Sun, 7-10 pm.  
**Lesbian Feminist Power and Trust Association.** Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.  
**Lesbian Mothers' Defense Fund,** Box 65804, Stn F, V5N 5L3. 255-6910. Potluck brunches last Sun of month.  
**The Lesbian Show,** Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.  
**Lesbians Against the Budget.** Box 1559, Stn A, V6C 2P7.  
**Lesbians Autonomous.** 875-6963.  
**Metropolitan Community Church,** Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).  
**Metropolitan Vancouver Athletic and Arts Association,** Sport BC Bldg, 1208 Hornby St, V6Z 2E2. 687-3333.  
**Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. 688-2645.  
**Parents and Friends of Gays,** 988-7786.  
**Quaker Lesbian and Gay People and Supporters,** 221 Trafalgar St, V6K 3S7. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.  
**Rights of Lesbians** (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.  
**Rob Joyce Legal Defense Fund,** c/o Gay Rights Union. SEARCH, c/o VGLCC. Info and counselling: 689-1039, 7-10 pm.  
**Sha'ar Hayam,** Box 4603, MPO, V6B 4A1.  
**Sherwood Forest,** non-profit gay introduction service. 251-2789.  
**Spokes** (gay bicycle club), Box 2259, MPO, V5Z 1Y9. 879-6623 (Michael).  
**Vancouver Activists in S/M (VASM),** call George 594-3632. An educational organization with a monthly newsletter.  
**Vancouver VD Clinic,** Rm 100, 828 W 10th Ave (near Gen Hosp). 874-2331, Ext 220.  
**Vancouver Gay and Lesbian Community Centre,** 1170 Bute St, N° 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.  
**Vancouver Gay and Lesbian Summer Games,** c/o Metropolitan Vancouver Athletic and Arts Association.  
**Vancouver Gay Athletic Association,** c/o 1018 Burnaby St. 681-2424.  
**Vancouver Lesbian Connection,** Box 65961, Stn F, V5W 5L4. 873-5804, 251-6046. "We are planning to establish a major social and political, self-supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us."

**Vancouver Men's Chorus,** 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at 731-1779 or Larry at 734-8802.  
**West End Softball Association,** 755 Robson St, N° 299, V6G 1C9. Call Frank Hamper 255-4410.  
**West End Volleyball,** 222-1500 Pendrell St. 669-6696.  
**Women in Focus,** 204-456 W Broadway, V5Y 1R3. 872-2250.  
**Young Gay People,** c/o SEARCH.  
**Younger Lesbian Drop-In** every Sat, 3-5 pm at 1349 Burrard.  
**Zodiac Fraternal Society,** Box 33872, Stn D, V6J 4L6.

**Vernon**  
**Rural Lesbian Association and Library,** c/o Box 1242, V1T 6N6.  
**Vernon Alternative Lifestyle,** RR 6, Site 17, Comp 19, V1T 6Y5.

**Victoria**  
**Alcoholics Anonymous (Gay),** 383-9862.  
**Dignity Victoria,** Box 845, Stn E, V8W 2R9. 385-1559.  
**Gay and Lesbian Organization of the University of Victoria (GLO),** SUB, U of Victoria, Box 1700, V8W 2Y2.  
**The Island Gay Society — Victoria,** Box 695, Stn E, V8W 2P9. 598-5480. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 9:00 pm, with coffee or tea all night for \$2 cover charge.  
**Need (Victoria Crisis Line),** 386-6323, 24 hrs. Some gay info available.  
**Womyn's Coffee House,** 1923 Fernwood. Every Wed evening.



**Provincial**  
**Alberta Lesbian and Gay Rights Association (ALGRA),** Box 1852, Edmonton T5J 2P2.  
**Alberta TV and TS Contact Club,** Box 4667, Calgary T2T 5P1. Transvestite and transsexual contact service.

**Calgary**  
**Apollo — Friends in Sports,** Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, 234-8973.  
**Camp 181 Association,** Box 702, Stn M, T2P 2J3. Dances, theme parties, campouts, sports and other activities for lesbians and gays.  
**Dignity/Calgary,** Box 1414, Stn M, T2P 2L6.  
**Gay Leisure Link.** Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.  
**Gay Lines,** 234-8973. Community information.

**Gay Students Association,** c/o U of Calgary Students Clubs, Rm 209, MacEwan Hall, 2500 University Dr NW, T2N 1N4.  
**Imperial Court of the Chinook Arch,** 282-6393. Entertainments and social events.  
**Lesbian Information Line (LIL),** 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.  
**Lesbian Mothers,** Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.  
**Lesbian Outreach and Support Team,** Box 6093, Stn A, T2H 2L4. 281-2895.  
**Metropolitan Community Church,** 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address.  
**New Horizons** (physically disabled gays), c/o 1927 30th St SW, T3E 2L5. Or phone Gay Lines, 234-8973.  
**Womyn's Collective,** 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

**Edmonton**  
**Dignity Edmonton Dignité,** Box 53, T5B 2B7. 469-4286.  
**Edmonton Roughnecks Recreation Association,** c/o GATE. Volleyball, softball, gymnastics.  
**Gay Alliance Toward Equality,** Box 1852, T5J 2P2. Office: 10173-104 St. 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.  
**Gay Fathers & Lesbian Mothers.** For info call 424-8361.  
**Inter/Ed,** Box 12G, 9820-104 St, T5K 0Z1. 421-7629 (Jim).  
**Mandate: Sober,** an AA group for men and women. Unitarian Church, 12530-110 Ave, Saturdays, 8 pm. Closed discussion; last Saturday of the month is open. AA Central office: 482-6783.  
**Metropolitan Community Church of Edmonton,** Box 1312, T5J 2M8. 438-5168. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.  
**Privacy Defence Committee,** c/o Box 1852, T5J 2P2.  
**Royalist Social Society of Northern Alberta** (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.  
**The Vocal Minority,** "to educate the general population about the multiplicity and richness of our lives through public musical performances." 426-1516 or 426-1246.  
**Womonspace,** a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, 433-3559 or Liz, 986-0263.

**Grande Prairie**  
**The Peace Gay Association,** Box 1492, T8V 4Z3. Social and support group for NW Alberta.

**Red Deer**  
**Gay Association of Red Deer,** Box 356, T4N 5E9.

**Lethbridge**  
**Dignity Lethbridge,** Box 2262, T1J 4K7. Phoneline 381-6905, 7-9 pm.



**Provincial**  
**Affirm/Saskatchewan,** lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon S7L 4S4.  
**Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.

**Gay Rights Subcommittee, Saskatchewan Association for Human Rights,** 305-116 3rd Ave S, Saskatoon S7K 1L5. 244-1933.  
**Lesbian Association of Southern Saskatchewan,** Box 4033, Regina S4P 3R9. 522-4522 or 352-8397.

**Prince Albert**  
**Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

**Regina**  
**Dignity Regina,** Box 3181, S4P 3G7.  
**Gay Athletic Guild,** Box 3414, S4P 3J8.  
**Gay Community of Regina** (gay community council), Box 3414, S4P 3J8.  
**Gay Information Services,** Box 3414, S4P 3J8. 522-5422, Sun & Mon, 8-10 pm; 24-hr recorded message at other times.  
**Gay Parents,** Box 3414, S4P 3J8.  
**Gay Religious Group,** Box 3414, S4P 3J8.  
**Gay Women's Phone Line,** 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2.  
**Rumours (gay community centre),** 2069 Broad St (back entrance). 522-7343 (until June 30).  
**Regina Parents, Families and Friends of Gays,** Box 3414, S4P 3J8.  
**Regina Women's Community and Rape Crisis Centre.** 219-1810 Smith St, S4P 2N3. 522-2777, 352-7688.  
**Women 30 Plus,** Box 1113, S4P 3B2. Social group for women 30 and over.

**Saskatoon**  
**Gay & Lesbian Support Services (GLSS),** 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581, S7K 6K7.  
**Gay History Group,** c/o GLSS.  
**Gay/Lesbian Community Centre,** Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.  
**Gayline,** 665-9129, Sun-Thurs, 8-11 pm. Community information.  
**Gays and Lesbians at the University of Saskatchewan (GLUS),** Box 482, Sub PO N° 6, S7N 0W0. Open to staff and students of the Saskatoon campus; holds social and educational events.  
**Gay Political Action Committee,** c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.  
**Live and Let Live,** c/o Gay and Lesbian Support Services. Meets Fri, 8 pm at GLSS.  
**Metamorphosis 1985,** Box 113, S7K 3K1. 955-1270. Plans annual Thanksgiving weekend celebration.  
**Southern Prairie Athletic Association,** Box 8581, S7K 6K7.



**Provincial**  
**Brethren/Mennonite Council for Gay Concerns (BMC)** Manitoba, Box 2846, Winnipeg R3C 4B4.

**Brandon**  
**Gay Friends of Brandon,** 727-1685, Wed 7-10 pm; Sat 1-4 pm.

**Portage-la-Prairie**  
**Bi-Women's Support Group,** Box 820, R1N 3C3. 857-5295. For bisexual women.  
**Thompson**  
**Gay Friends of Thompson,** Box 157, R8N 1N2.

**Winnipeg**  
**Affirm: Gays and Lesbians of the United Church.** 453-3984 (Eric) or 452-2853 (Dave).  
**A Little Bit of Magic, Inc.** A non-profit introduction service for gay men and lesbians. 775-4838.  
**Council on Homosexuality and Religion,** Box 1912, R3C 3R2. 452-1813 or 786-3976. Worship, counselling, library.  
**Dignity/Winnipeg,** Box 1912, R3C 3R2.  
**Gaie Livraison,** Box 1912, R3C 3R2. Pamphlets and booklets on homosexuality.  
**Gay AA New Freedom Group,** Box 2481, or contact through Manitoba Central Office, 233-3508.  
**Gay AlAnon Group.** Info: Gays for Equality.  
**Gay Community Centre,** 277 Sherbrooke St. 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licenced.  
**Gay Fathers Winnipeg,** Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).  
**Gay Outdoors Group,** c/o Gays for Equality.  
**Gay Parents,** c/o Gays for Equality.  
**Gays for Equality (GFE),** Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.  
**Lesbian Line,** 786-3976, Tues evenings.  
**Ms Purdy's** 226 Main St. 942-8212. Women's bar.  
**Mutual Friendship Society, Inc.,** Box 427, R3C 2H6. 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.  
**Oscar Wilde Memorial Society,** Box 2221, R3C 3R5. Variety of social, cultural and educational activities.  
**Project Lambda, Inc.,** Box 3911, Stn B, R2W 5H9. 772-1421. Lesbian/gay community service organization. Publishes *Out & About*, gay community library, community fund-raising for medical, library, educational and counselling services.  
**Winnipeg Gay Community Health Centre, Inc.,** 304-275 Sherbrook St, R3C 2B8. 774-4846. A non-profit, volunteer organization seeking to provide holistic care to gays and lesbians, their friends, families and relatives.  
**Winnipeg Gay Media Collective,** Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.  
**Winnipeg Gay Youth,** c/o GFE.

**University of Winnipeg Gay Students Association.** Info: 786-3976.  
**Yoursell,** Box 2790, R3C 3R5. For bisexual men and women.



# Queer-free and proud of it

*The Mounties recruit only the best, and that doesn't include the likes of you*

After tiptoeing around the subject in previous appearances before parliamentary committees, the head of the RCMP has told a Commons committee that his force excludes gays because homosexuals and lesbians are embarrassing, immoral, untrustworthy, shameful and prone to subversion.

Appearing before the special Committee on Equality Rights (see story page xx), RCMP commissioner R H Simmonds was questioned May 1 about the exclusion of gays by MP Svend Robinson (NDP - Burnaby). Robinson pointed out that, as a member of the Commons justice committee, he had ask Simmonds about this several times before. He then wondered if Section 15 of the Charter of Rights and Freedoms, in effect since April 17 of this year, has produced any change in RCMP policy. The official record contains the following exchange:

**Mr Robinson:** *It is a new era in Canada, after April 17, and I think the commissioner is aware of the fact that section 15 may in fact require re-examination of this issue.*

*Could I ask the commissioner whether in fact that re-examination has been undertaken or whether it is going to be undertaken in the near future, and if so, what the commissioner's views today are and what the policy is today on recruitment of gays and lesbians to the RCMP?*

**Commr Simmonds:** *Mr Chairman, as the member says, there is a new reality since April 17, or a new set of circumstances and conditions, but the reality of attitudes has not really changed*

*that much. So you have your management problem in the light of the new reality.*

*Have I done anything since our last discussion? Yes. I was very mindful of the fact that I said it was difficult to articulate the concerns. So I had drawn together — and in which I had quite a bit of input myself, among a lot of other people — what I called a position on homosexual recruitment and members in the police. Based on the findings during the course of pulling this together internally to the outfit, I think I must tell you that the aversion to it — and it might be as discriminatory as all get out — within police ranks is extraordinarily high. Therefore it causes you a lot of problems in managing the organization.*

*I developed a considerable rationale to try to demonstrate that problem — and I am quite prepared to leave that document with this committee...*

The document to which Simmonds referred, *RCMP Policy in Respect of Homosexual Conduct*, is reproduced below in its entirety, the first time it has ever been published. Much will undoubtedly be said about it in the months to come; for the present, we invite readers to examine it for themselves and form their own conclusions, keeping in mind that this rambling and repetitious document, which slanders gays and lesbians without the introduction of even a single shred of supporting evidence, is, in the author's own words, his "considered view."

confrontation of the homosexual if he should in any way attempt to thrust his tendencies on other members. To permit homosexuals in the Force would adversely affect the operational efficiency of the RCMP.

**4. Discipline** — Discipline is essential in a police force and a hierarchical rank structure is essential to the maintenance of discipline in an organization required to respond without question on occasions. This requirement for a highly disciplined and structured Force, and for the maintenance within a closed society of a lifestyle acceptable to the vast majority of its members inevitably results in some restriction of personal freedoms. Certain practices which may be tolerated in civilian society may have to be barred in order to meet police requirements. Homosexuality falls within this category and is one such practice.

**5. Morale** — Morale is seen to be an integral and necessary part of any police force. The RCMP has historically seen morale, a function of self-image, group cohesion, spirit and a host of intangible factors, as being necessary to accomplish its many duties. Morale can easily be destroyed, and is extremely difficult to rebuild. To engage or retain known homosexuals would do grave damage to morale in the RCMP and, for that reason alone, such a course of action is unacceptable.

**6. Recruitment and Public Acceptance** — A primary concern of the RCMP is, and must be, to recruit and retain, disciplined members required to fulfill our policing commitments. The image of the RCMP in the eyes of the public is of direct concern, since the engagement of qualified personnel depends a great deal on how the Force is viewed by potential recruits, and by their relatives and friends. The majority of Canadians are not prepared to accept the idea of homosexuals in the RCMP and they would not see such an organization as an acceptable or suitable environment for their sons and daughters. The police are a reflection of the community's mores. The public has come to expect a high standard of comportment of the members of its police service. Loss of faith and trust, public repugnance, unwillingness to co-operate and/or associate with members, whose sexual orientation is common knowledge, will more than likely result in placing additional constraints upon the Force to fulfill its already difficult mandate. Public acceptance of the police is undoubtedly one of the most difficult tasks of our profession.

**7. Self-Image** — The RCMP has an image of itself which has been determined by how it is viewed in the eyes of the nation, other police forces, and particularly the citizens it serves on a day to day basis. The Force has historically found self-image to be of extreme importance in crisis situations. This "esprit de corps" depends upon self-image and a number of intangible factors. It can be easily destroyed and is extremely difficult to rebuild. To engage or retain homosexuals would do grave damage to the self-image of the RCMP.

**8. Security** — Experience has shown that homosexuals are at greater risk of being subverted by authorities of foreign countries whose interests are inimical to those of Canada and her allies. Such persons are, either directly or indirectly, subject to blackmail. Even if a homosexual is entirely open about the matter and thereby reducing the risk of direct blackmail, he is still a security risk indirectly because of a partner "who may not have come out of the closet" or because the member's propensity may be exploited. Experience, over the years, has demonstrated a degree of vulnerability to blackmail. Prevailing social attitudes make it imprudent to place homosexuals in security sensitive positions.

**9. Hierarchical Rank Structure** — Discipline requires a strict and hierarchical rank structure in the RCMP, which places leaders in a dominant position vis-a-vis their subordinates. The operational effectiveness of the Force requires subordinates to obey orders first, unless they are mani-

festly unlawful, and to question the wisdom of such orders at a later time and through a prescribed procedure. This could create a unique problem pertaining to the use of rank or position to impose or solicit a homosexual relationship

## ...homosexuals are at risk of being subverted by authorities of foreign countries

upon a subordinate. This is a particularly unwholesome situation where the subordinate is a youthful member of the RCMP, an auxiliary or a summer student. Apart from being socially abhorrent, this would undermine leadership, authority and respect between the ranks, and adversely affect the Force's chain of command.

**10. Illegality** — Not only is homosexual activity illegal in some countries of the world where members of the RCMP may be required to serve, but it is also illegal in Canada, when involving persons under the age of 21 with or without their consent or when committed in public places. Consequently, as a number of members of the RCMP at the recruitment level, are under the age of 21 years, the Force has a duty to exercise great care so as not to unnecessarily expose them to

## AIDE-MEMOIRE

### SUBJECT:

### RCMP POLICY IN RESPECT OF HOMOSEXUAL CONDUCT

#### Commissioner's Standing Orders

1. CSO ( ) (Unsuitability and Homosexuality — Discharge)

#### Policy

2. The RCMP engage, and retain, only such persons as are capable of performing all peace officer tasks that are assigned to them, and whose lifestyles are compatible with a police environment. In the case of homosexuals, it is the considered view of the Commissioner and authorities in the RCMP, that such persons, because of their sexual orientation, create a number of serious problems for the RCMP which militate against their employment. RCMP policy in respect of homosexuals is, and remains, that they are not knowingly engaged or retained in the RCMP as peace officers. This policy, in respect of serving members, is set out in ( ). A member who is to be released from the RCMP as a result of the application of this Commissioner's Standing Order will normally be honourably discharged under Regulation 74 of the RCMP Regulations and Section 10(3) of the RCMP Superannuation Act.

#### Reasons for Policy

3. **Bona fide operational/occupational impediment** — Homosexuality presents a bona fide operational impediment in that it is not possible to fully utilize homosexuals to meet the exigencies of the RCMP. The force has always had a strict policy that except for certain emergencies a male member will not search a female and vice versa. The frequent need to control and search prisoners in police custody provides an intimidating atmosphere where the employment of homosexuals would not be accepted. Force members spend many hours working with community groups, particularly youth groups, in an effort to engender public support and prevent crime. In addition the presence of homosexuals at isolated postings, in communal life in barracks, on board ship, in the field and other situations where personal privacy is most difficult or impossible, unfortunately always has the potential of leading to physical





ONTARIO  
TELEPHONE AREA CODES VARY

## Provincial

**Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

**Brethren/Mennonite Council for Gay Concerns (BMC)** Ontario, Box 2621, Stn B, Kitchener ON N2H 6N2.

## Guelph

Area code: 519

**Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs.

**Gays Out of Doors (GOOD)**. See Kitchener-Waterloo.

## Goderich

Area code: 519

**Parents of Lesbians and Gays**, c/o Anne Rutledge, 52 Essex St, N7A 2H4.

## Hamilton

Area code: 416

**Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8. 529-7884.

**Gay Archives/History Project for Hamilton-Wentworth**, 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.

**Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info. **Gayline Hamilton**. Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm.

**Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.

**Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info. **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.

**Live and Let Live (Gay AA)**. Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

## Kingston

Area code: 613

**Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

## Kitchener-Waterloo

Area code: 519

**Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110.

**Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W, Waterloo N2L 3G1. 886-CKMS.

**Gays of Wilfrid Laurier University**, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.

**Gays Out of Doors (GOOD)**, Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).

**Half and Half Club**. A non-profit social club that sponsors a bar and disco at 223 1/2 King St W, Kitchener (use Halls Lane entrance). 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.

**International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.

**Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. 579-3325.

**Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.

**Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. 744-4863. Womyns coffee-house first Thurs of month at 52B College St, Kitchener.

## London

Area code: 519

**Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd fl, 649 Colborne St. 433-3762.

**Gayline**, 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.

**Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. 433-3762. Coffee House: Mon, 7-10 pm. Disco/Bar: Wed, Fri and Sat, 9 pm-1:30 am. Gay AA meeting, Wed, 7 pm.

**FFLAG** (parents and friends of lesbians and gays). 48 Garfield Ave, N6C 2B5. 432-4581.

**Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, 433-9939. Rides: 432-9690.

**Nitty Gritty Gay Discussion Group**, 649 Colborne St (upper). 473-4738.

## Mississauga/Brampton

Area code: 416

**GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7. Phoneline: 278-6010.

**Parents of Lesbians and Gays**, c/o Mary Jones, 35 Willis Drive, Brampton ON L6W 1B2. 457-4570.

## Niagara Region

Area code: 416

**Forward Lambda**, Box 603, Niagara Falls ON L2E 6V5.

**Gay Outreach Niagara (GO Niagara)**. An organization for gay men and women in the Niagara Region. Box 261, St Catharines ON L2R 6S4.

## North Bay

Area code: 705

**Gay Fellowship of North Bay**, Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys.

## Ottawa

Area code: 613

**Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

**Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call 238-1717.

**Gays of Ottawa/Gais de l'Ottawa**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: 238-1717, Mon-Fri 7:30-10:30 pm, recording other times. Office: 233-0152.

**Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.

**Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

**Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Haste Street, K1N 6N5.

**Live and Let Live Group** for gay alcoholics. Contact GO. **Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9. 232-0241. **Parents of Gays**, Box 9094, K1G 3T8.

## Peterborough

Area code: 705

**Gays and Lesbians at Trent and Peterborough**, Box 2467, K9J 7Y8. 742-6229. Office hours Mon 8-10 pm. Drop-in, Mon, 8 pm, 290 Rubidge St, 2nd fl (ring bell for entry); Live and Let Live Gay AA group, Wed, 8 pm; discussion group Thurs, 7:30 pm.

## Sudbury

Area code: 705

**Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6. Phoneline: 674-3002, Tues, 7 pm-10 pm.

## Thunder Bay

Area code: 807

**Gays of Thunder Bay**, Box 2155, P7B 5E8. 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.

**Northern Women's Centre**, 316 Bay St, P7B 1S1. 345-7802.

## Toronto

Area code: 416

**AIDS Committee of Toronto**, Box 55, Stn F, M4Y 2L4. 926-1626, Mon-Fri, 9 am-5 pm. Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS.

**Affirmation**, a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9.

**Alcoholics Anonymous**. Lesbian/gay fellowships. 964-3962.

**Association of Gay Social Workers**, c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.

**AWARE**, a support group for gay men and lesbians from Christian Reformed Churches, and their friends. Write c/o MCCT, 730 Bathurst St, Box K, Toronto, M5S 2R4. 925-0690.

**Cabbagetown Group Softball League**, Box 1113, Stn F, M4Y 2T8.

**Branching Out**, Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2.

**Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC)**. A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4V 1P7.

**Christos Metropolitan Community Church**, Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.

**Chutzpah**, 730 Bathurst St, M5S 2R4. 489-4662. Group for Jewish gay men and lesbians.

**Committee to Defend John Damien**, 291 Ontario St, Apt 6, M5A 2V8. 925-6729.

**Dignity/Toronto**, Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

**Foolsap (Oral History Project)**. Conducting interviews with gay people. Lionel, 929-0564.

**Federation of American and Canadian Transsexuals (FACT)** — Toronto, 519 Church St Community Centre, M4Y 2C9. 625-2185.

**40 Plus GP**. Group for older gays. Meeting at the 519 Church St Community Centre first and third Mondays of each month (except holidays) at 7:30 pm.

**Gay Alliance at York**, c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

**Gay Asians Toronto**, Box 752, Stn F, M4Y 2N6.

**Gay Association of Maritimers in Toronto**, 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.

**Gaycare Toronto**, c/o 519 Church St Community Centre, M4Y 2C9. Phoneline: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

**Gay Christian Counselling Service**. Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848.

**Gay Community Appeal of Toronto**, Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

**Gay Community Calendar**. Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

**Gay Community Dance Committee (GCDC)**, 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

**Gay Courtwatch**, Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

**Gay Fathers of Toronto**, Box 187, Stn F, M4Y 2L5. Phoneline: 364-4164, Mon-Fri, 7-10 pm.

**Gay Liberation Against the Right Everywhere (GLARE)**, Box 793, Stn Q, M4T 2N7.

**Gay SIG**, Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.

**Gay Self-Defence Group**, 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

**Gays and Lesbians at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

**Gays and Lesbians in Health Care**, Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

**Gay/Lesbian Action for Disarmament (GLAD)**, Box 5794, Stn A, M5W 1P2. 921-1938.

**Glad Day Bookshop**, 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

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dangers in this regard. There is also the problem of communal living in barracks, on ships or in patrol cabins. These are clearly not private places, and any homosexual acts committed in such places would in fact be criminal offences. Notwithstanding that certain homosexual activity is not a criminal offence, it may still constitute an offence in the RCMP under Sec 25, disgraceful conduct, or Sec 26, conduct unbecoming, of the RCMP Act, an Act of the Parliament of Canada.

**11. Micro environment** — The RCMP, unlike most employers, provides, in many instances, a combined working and social milieu. Where employees, in this case members of the RCMP, have little or no choice as to either the environment, the company they keep or where they will serve, the employer, the RCMP, has an obligation to provide a milieu that is acceptable to the vast majority of its employees as well as doing all possible to preserve the cohesiveness and harmony of the organization. Because of such a milieu persons having unusual behavioural traits may attempt to inflict their views upon others, and that this may be found offensive to the majority, there is only one method of assuring our members that these rights will be respected. It is possible to pre-

### ...employment of homosexuals could be disruptive and lead to violence against the homosexual

vent the situation where behavioural patterns will cause additional stress, both social and work-related, only by avoiding the employment of homosexuals in the first place. Furthermore, the employment of homosexuals could be more disruptive and lead to incidents of violence against the homosexual. The effectiveness of police service is, more so than any other activity, predicated on strong group cohesion and morale. The employment of homosexuals would be subversive of both.

**12. Cohesiveness** — The cohesiveness of the RCMP is of paramount concern in the operational efficiency of day-to-day tasking and deployment. It is an age-old rule that a house divided cannot stand, and the employment of homosexuals would indeed divide the cohesiveness of the Force.

**13. Majority Rights** — Police forces of the nation have traditionally exhibited a strong abhorrence to homosexual behaviour to a far greater degree than some segments of their corresponding civilian population. The Force adopts a paternalistic relationship to its members and, as such, it endeavours to ensure that the majority are kept happy and that their individual rights will be respected to the greatest degree possible within the Force structure. This is done, in part, by avoiding the employment of homosexuals.

**14. Moral Disapproval** — The RCMP encourages and enforces a strict compliance to the accepted moral standards. The mere fact that homosexuality is not a criminal offence when committed in private between consenting adults (over 21) does not involve moral approval of that conduct, and conduct may be scandalous or disgraceful without committing a criminal offence. Consequently, the Force does not wish to employ or retain those males and females who engage in homosexuality.

### Sexual Orientation — The Canadian Charter of Rights and Freedoms and The Canadian Human Rights Act

**15.** The Canadian Charter of Rights and Freedoms and The Canadian Human Rights Act do not proscribe sexual orientation as a prohibited ground of discrimination. Even if they prohibited discrimination on the ground of sexual orientation, it is the RCMP view that such prohibition would not apply to the RCMP, in light of the bona fide occupational requirement which can be demonstrably justified in a free and democratic society.

### Detection

**16.** The RCMP does not place undue or special emphasis in obtaining information on the sexual orientation of potential or serving members.

**a. Potential members** — In regard to potential members of the RCMP, Staffing Branch, as part of the screening process, ask questions relating to social activities and social skills, with a view to determining whether there is in existence a personality factor that would hinder the working relationship of the applicant with peers of either sex. No questions are asked that directly relate to sexual orientation unless, in answer to questions posed during the interview, there is an indication

that the candidate has shown homosexual tendencies. If the interviewing member believes that such an inclination exists, he may, in his discretion, ask the question directly.

**b. Serving members** — For serving members, this type of information may surface in the course of an investigation into the complaint of an alleged assault under the Criminal Code or unacceptable conduct under the RCMP Act. Another time that an investigation may turn up evidence of homosexuality is when a serving member is the subject of a routine security clearance investigation, which is conducted in accordance with Cabinet Directive 35. ●

## They only want to "help" us "Christian" loonies find an unusual route for delivering scurrilous material

Classified advertisers in *The Body Politic* have been receiving more than the usual hot letters and sexy photos lately.

The Second Mile Ministries, a Don Mills, Ontario, organization which claims to provide "Hope, help and healing for the homosexual," recently attempted to use *TBP*'s response forwarding system to circulate a package of its litera-

ture, independence, pride, sympathetic understanding, compassion, fulfilled desire, honesty. More than anything else, perhaps, it offers honesty."

Contrast this with Swaggart's claims that modern-day America is more sinful than the biblical Sodom and Gomorrah. Says Swaggart, "The sex pervert is a gay or homosexual. I'm sick

Fairweather of the Canadian Human Rights Commission, Canon Borden Purcell of the Ontario Human Rights Commission and Metro Police's Project "H" which deals with hate literature.

Donald reminded these organizations that in 1984 CGRO also tried to stop circulation of Swaggart's articles in *Plain Truth* magazine. At that time, the national human rights organization had to reject CGRO's complaint "because of the wording of the Human Rights Act," while the Ontario commission would not even allow a formal complaint to be made.

Referring to the latest material, Donald said "We are aware that this is not the strongest available form of hate literature against us, but we see that its function is to incite hatred against a class of people, regardless of their individual merits, by imputing to them everything from moral weakness to the deepest-dyed sin."

The Toronto police department did not reply to CGRO's letter. Canon Purcell pointed out in his letter of reply that the material fell outside the jurisdiction of the Ontario Human Rights Code. "You may wish," he wrote, "to contact the Attorney General of Ontario regarding the legal question as to whether or not this material contravenes the Criminal Code."

Gordon Fairweather wrote the most encouraging reply. He called the enclosed material "distasteful" and said that his organization has recommended to Parliament that sexual orientation be added to the Canadian Human Rights Act as a ground of discrimination. "Its absence is much regretted by the commission, especially given the malicious and unjust attacks against the gay community."

"You can be assured," he wrote, "that the Commission will persist in requesting the inclusion of sexual orientation in the Canadian Human Rights Act and that in the meantime I and other Commission members will continue to speak out against the bigotry so well exemplified by the material you have sent me."

Christine Donald told *TBP* that the Ontario Human Rights Commission is "consistently bad" and the Canadian commission is "consistently good" in their reactions and cooperation with these kinds of complaints.

Gillian Rodgeron ●



ture. *TBP* refused to forward the material after staff discovered what was in the envelopes.

The packets contained a shrill booklet by American televangelist Jimmy Swaggart, *Homosexuality: Its Cause and Its Cure*, a tract from the Canadian Bible Society with Psalm 103, which addresses disease and healing through prayer, and a little pamphlet published by Second Mile called *The Search for Intimacy*.

The last item is the most interesting because it represents a departure from the usual ranting style of evangelical tracts. It adopts a tone of calm understanding, and at first glance could be mistaken for a self-help guide to better relationships for gay couples.

The first few paragraphs do nothing to dispel that impression. "If you're gay you understand that. Rejection. Fear. Disillusionment. Guilt. Anger. And misunderstanding."

"A gay lifestyle offers many promises. Free-

dom, independence, pride, sympathetic understanding, compassion, fulfilled desire, honesty. More than anything else, perhaps, it offers honesty."

The words may be different, but the objective of both pamphlets is the same. Repentance, prayer and, ultimately, making "normal" (i.e. heterosexual) people from gay people.

The Coalition for Gay Rights in Ontario, (CGRO), attempted to lay complaints with both the Ontario Human Rights Commission and The Canadian Human Rights Commission after copies of *The Search for Intimacy* were placed under car windshield wipers in the parking lot outside the Metropolitan Community Church at 730 Bathurst St in Toronto. CGRO shares the building with the church and several non-gay organizations.

Christine Donald, CGRO's office manager, sent copies of Second Mile's pamphlets to Gordon



**Glad Day Defence Fund**, 648A Yonge St, M4Y 2A6. 961-4161.

**Hassle-Free Clinic — Men**, 556 Church St, 2nd fl, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

**Hassle-Free Clinic — Women**, 556 Church St, 2nd fl, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-8 pm. Call ahead.

**Integrity/Toronto**, Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling.

**International Gay Association (Toronto)**, c/o Toronto Gay Community Council (see below).

**International Women's Day Committee**, Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist-feminist organization.

**Judy Garland Memorial Bowling League**. Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance (see below). Sept-May season (Mon and Thurs evenings); also summer league.

**Lesbian and Gay History Group of Toronto**, Box 639, Stn A, M5W 1G2. 961-7338.

**Lesbian and Gay Pride Day Committee**. Box 793, Stn Q, M4T 2N7. Organizes annual summer celebration.

**Lesbian and Gay Youth Toronto**, c/o 519 Church St Community Centre, M4Y 2C9.

**Lesbian Incest Survivors Support Group**. Info: 964-7477 (Rape Crisis Centre).

**Lesbian Mothers' Defense Fund**, Box 38, Stn E, M6H 4E1. 465-6822.

**Lesbian Phoneline**, Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

**Lesbian Speakers Bureau**, Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

**Lesbians Against the Right**, Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

**Lesbians of Colour**, Political-social group. Info: c/o Box 7289, Stn A, M5W 1X9.

**Lutherans Concerned**, c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.

**Metamorphosis**, Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.

**Metropolitan Community Church of Toronto**, 730 Bathurst St, M5S 2R4. 536-2848. An ecumenical Christian church for all people with a special ministry to gay community.

**New Democratic Party Gay and Lesbian Caucus**, Box 792, Stn F, M4Y 2N7. 964-1049.

**Notso Amazon Softball League**. All-lesbian recreation league. Info: 967-7440 or 466-9341.

**Osgoode Gay/Lesbian Caucus**, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).

**Out and Out Club**, Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.

**Parents and Friends of Lesbians and Gays Toronto**, 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.

**Pink Turf Soccer League**, c/o Drawer F9, Box 7289, Stn A, M5W 1X9.

**Pool Bar League**. Info at most bars, or write c/o Toronto to Sports Alliance (below).

**Queen of Hearts**. Organizing group for gay Filipino beauty pageant. Dario, 759-3788, or Alfredo, 461-2800.

**Right to Privacy Committee (RTPC)**, 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).

**Riverdale Curling League**. Write c/o Toronto Sports Alliance (below).

**Riverdale Volleyball League**. Sept-April season. Info at Buddy's bar, or write c/o Toronto Sports Alliance (below).

**Rotators Curling League**. Write c/o Toronto Sports Alliance (below).

**Ryerson Lesbians and Gay Men**. For meeting dates call 923-GAYS.

**Salukis**. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.

**Sexual Compulsives Anonymous**. Discussion group to deal with addiction to impersonal sex. Write: SCA, c/o TBP, Drawer F185, Box 7289, Stn A, M5W 1X9. If possible include phone number. Confidentiality assured.

**The Sisters of Perpetual Indulgence**, Drawer OPI, Box 7289, Stn A, M5W 1X9.

**Sound Women**, c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.

**Spouses of Gays**, 206 St Clair Ave W, M4V 1R2. 920-5546 (Caryn Miller).

**Toronto Area Gays (TAG)**, Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri, 7 pm-10 pm.

**Toronto Counselling Centre for Lesbians and Gays**, 105 Carlton St, 4th fl, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.

**Toronto Gay Community Council**, 105 Carlton St, 4th fl, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

**Toronto Historical Bowling Society**. Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.

**Toronto Rainbow Alliance of the Deaf**, Box 671, Stn F, M4Y 2N6.

**Toronto Rape Crisis Centre**, Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

**Toronto Sports Alliance**, Box 1113, Stn F, M4Y 2T8.

**Toronto Women's Bookstore**, 73 Harbord St, M5S 1G4. 922-8744.

**Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, park-watch, public education, agency consultations.

**University of Toronto Sex Ed Centre**, c/o Office of Admissions, 315 Bloor St W, Rm 107, M5S 1A3. Devonshire & Bloor, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Sponsors gay men's discussion groups. Gay counsellors available Tuesdays on request.

**Women's Independent Thoughtz (WITZ)**. Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.

**Women's Media Alliance**, c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.

**Womyn Out Doors (WOODS)**. Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

**Zami**. Support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

**Windsor**

**Area code: 519**

**Lesbian/Gay Community Service Group**, Box 7002, N9C 3Y6. 973-4951, Wed-Fri, 8-10 pm (recorded message at other times). Meets monthly at downtown Public Library (downstairs). All other Windsor groups may be contacted through LGCSG.

**Lesbian/Gay Students on Campus**. Meets irregularly at the University of Windsor.

**Lesbian/Gay Youth Group**. Meets twice monthly.

**Closets are for Clothes**. Weekly radio show, Sundays at noon. CIAM, 91.5 FM.

**Quebec**

**Area code: 514**

**Alternatives**, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.

**Les Archives gaies du Québec**, c/o Sortie, Box 232, Stn C, H2L 4K1.

**Association communautaire homosexuelle de l'Université de Montréal**, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. 342-9236 (Jean-Pierre).

**Association des pères gais de Montréal**, CP 667, Succ N, H2X 3M4. 932-0061.

**Association pour les droits des gais du Québec (ADGG)**, CP 36, Succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. 843-8671. Mon-Fri, 7-10 pm.

**Association des bonnes gens sourdes**, CP 764, succ R, H2J 3M4.

**Atelier de théâtre gai**, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

**The Capables**, c/o Gay Info, support group for bisexual men. Meets second Wed of month, 3237, rue St-Antoine.

**Collectif d'intervention communautaire auprès des gais (CICAG)**, CP 29, succ Victoria, H3Z 2V4. 484-2602.

**Le Collectif du triangle rose**, c/o Librairie l'Androgynie.

**Comité gai-e du Cégep du Vieux-Montréal**, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

**Communauté homophile chrétienne**, Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

**Contact-nous**, 861-6753. Venereal disease treatment.

**Côte à Côte**, gay couples group. c/o Gay Info.

**Côte à Côte**, Radio centre-ville CINQ (102.3 FM). 288-1601. Mon, 4 pm.

**Dignity Montréal Dignité**, Newman Centre, 3484 Peel St, H3A 1W8. 392-6711. For gay Catholics and friends. Mon, 7:30 pm.

**Église Communautaire de Montréal/Montreal Community Church**, CP 610, succ NDG, H4A 3R1. 489-7845.

**Fédération canadienne des transsexuels pour le Québec**, 16 rue Viau, Vaudreuil J7V 1A7.

**Femmes gaies de McGill**, 3480, rue McTavish, H3A 1X9. 392-8920.

**Gai-écoute (hommes)**, 843-5652. Wed-Sat, 7-11 pm.

**Gay Fathers of Montreal**, c/o Gay Info.

**Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

**Gay Info**, CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

**Counselling and information**. **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal**, als 2151, rue Lincoln, N° 20, H2H 1J2.

**Gay and Lesbian Social Services**, 5 rue Weredale Pk, Westmount H3Z 1Y5. 937-9581.

**Gayline**, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

**Gays and Lesbians at McGill**, 3480 rue McTavish, local 417, H3A 1X9. 392-8912.

**Le Goéland (AA)**, 4652 rue Jeanne-Mance. 728-3228. For lesbian and gay alcoholics.

**Groupe de discussion pour lesbiennes**, 5 Weredale Park, H3Z 1Y5. 932-9581 (Joanne Stitt).

**Groupe pour lesbiennes alcooliques (AA)**, 6517 rue St-Denis.

**Integrity: Gay Anglicans and their friends**, Box 562, Verdun H4G 3E4. 766-9623.

**Jeunesse Lambda Youth**, c/o The Yellow Door, 3625 rue Aylmer, 2nd fl, H2X 2C3.

**Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. 879-8406. Office: rm 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in rm H-333-6.

**Lesbiennes à l'écoute**, 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

**Librairie l'Androgynie**, 3642 boul St Laurent, 2nd fl, H2X 2V4. 842-4765.

**Ligue Lambda Inc**, CP 701, succ N, H2X 2N2. 526-1967 (Claude) or 523-8026 (Donald). Sports group.

**Live and Let Live**, Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Weredale Park.

**Naches (gay and lesbian Jews)**, CP 298, succ H, H3G 2K8. 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.

**Parallèles Lesbien(es) et Gais**, radio programme, Mon 19h30, CIBL-mf, 104.5. 1691 Pie IX, local 402, H1V 2C3. 526-1489, 526-5387.

**Parents and Families of Gays**, c/o Gay Info.

**Productions 88**, CP 188, succ C, H2L 4K1.

**Réunion des associations gaies et lesbiennes à Montréal (RAGLAM)**, Box 936, Stn H, H3G 5M9.

**Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie**, 5 Weredale Park, Westmount, H3Z 1Y5. 937-9581 (Joanne Stitt).

**Service Jeunesse**, for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

**Travesties à Montréal**, support for transvestites. c/o Gay Info.

**United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

**Vivre Gai(e) (AA)**, St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

**Quebec**

**Area code: 418**

**Centre homophile d'aide et de libération**, 175 Prince-Édouard, G1R 4M8. 523-4997.

**Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

**Ligue Mardi-Gai**, 529-6973 (Jean Claude Roy).

**Sherbrooke**

**Area code: 819**

**L'Association pour l'épanouissement de la communauté gaie de l'Estrie**, CP 294, J1H 5J1.

**Halifax**

**Gay Alliance for Equality Inc**, Box 3611, South Stn, B3J 3K6. 429-4294.

**Gay Health Association**. Box 1013, Stn M, B3J SX1.

**Gayline**. 423-1389, Box 3611, South Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.

**Live and Let Live Group**, for gay alcoholics. Phone or write GAE.

**Rumours (gay community centre)**, 1586 Granville St, 423-6814. Write: Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 425-6967.

**Sparrow (gay and lesbian Christians and friends)**, c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 425-6967.

**Fredericton**

**Fredericton Lesbians and Gays**, Box 1556, Stn A, E3B 5G2. 457-2156. Meets 2nd Wed of month.

**Moncton**

**Gais et Lesbiennes de Moncton**, CP 7102, Riverview, E1B 1V0.

**Saint John**

**Archives for the Protection of Gay History and Literature**. Box 6368, Stn A, E2L 4R8.

**Lesbian and Gay Organization — Saint John (LAGO-SJ)**, Box 6494, Stn A, St John, E2L 4R9.

**Western NB**

**Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline: (207) 896-5888.

**United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

**Vivre Gai(e) (AA)**, St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

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**United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

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**Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

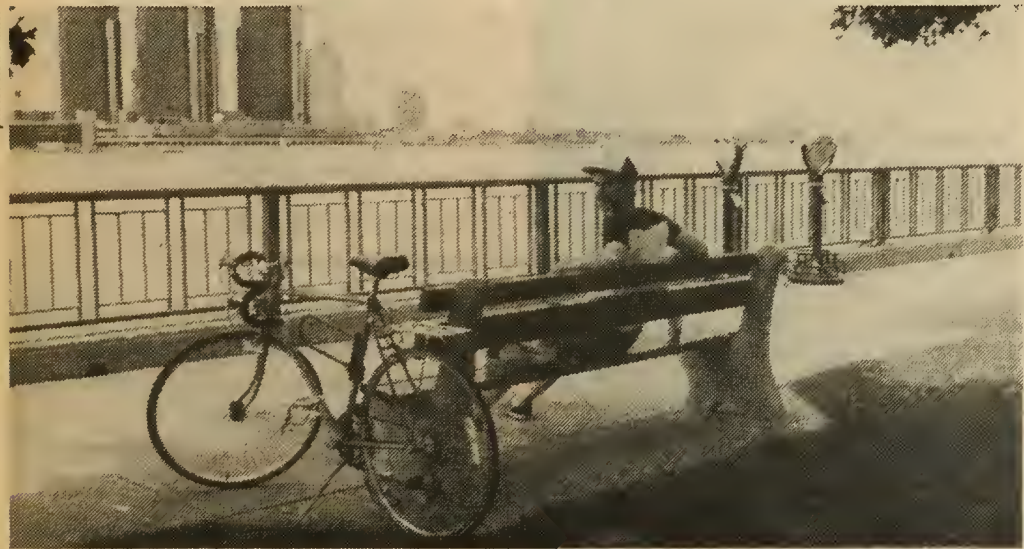
**Ligue Mardi-Gai**, 529-6973 (Jean Claude Roy).

**S**



## Doctors, judges and radio chiefs

**D**ieppe Park, Windsor's best known and most accessible gay institution, sits at the base of the recently developed Ouellette Avenue mall. With the arrival of another hot, humid summer, sidewalk cafés have sprouted like mushrooms



**Dieppe Park:** a gay institution

rooms throughout the downtown area. Pedestrians, cruising the streets, the stores and each other, eventually find their way into the park, perhaps to catch a cool breeze off the Detroit River, or work on their tans in the afternoon sun, maybe make an acquaintance who shares their particular sexual preference.

A five minute walk west along Riverside Drive, past the new Hilton Hotel, brings the thirsty homosexual to JP's, Windsor's only gay bar. Inside there is the smell of new paint and the telltale signs of renovation. The auto industry is booming and, although unemployment is still high, many people are working long hours, six or seven days a week. Large paycheques but little free time is a common complaint.

The Lesbian/Gay Community Service Group swims along in the same economic tide. A sparsely attended fundraising social on April 27 raised over \$500, more than last year's entire income. The regular monthly meetings at the public library are well attended with a steady stream of newcomers.

Last year's Gay Awareness Week was attacked by two doctors who claimed the L/GCSG was spreading AIDS by promoting homosexuality. The group filed a complaint with the College of Physicians and Surgeons, alleging that the two were guilty of professional misconduct in presenting personal prejudice as scientific information. The College rejected the complaint, which was then appealed to the Health Disciplines Board of Ontario.

Neither doctor bothered to show up for the appeal hearing, which took place in Toronto February 19. After listening to newspaper accounts of the two doctors' comments, the Board decided that they were not guilty of professional misconduct. In a token slap on the wrist, the Board declared that doctors cannot evade their responsibilities by claiming to be private citizens when speaking on medical issues, and that "...Dr Percival's interpretation of this medical information was included in the context of highly personal views on the subject. The Board suggests that Dr Percival be more prudent in interpreting medical information for the public." Percival had claimed that there was a relationship between homo-

sexuality and drug abuse because intravenous drug users are a high risk group for AIDS.

Gay Awareness Week occasioned another complaint by Windsor activists. In keeping with CBC policy on controversial issues, the local CBC Radio station refused to air a public service announcement advertising the week's events, including the seminar on AIDS.

Local MP Howard McCurdy wrote to CBC president Pierre Juneau, criticizing the refusal to air an announcement. Admitting that the decision was in line with policy, Juneau, in his reply, described the incident as an unfortunate result of the "allegedly controversial nature" of the sponsoring organization. He went on: "I am persuaded by this incident that we should review both our approach (1) as to what is controversial and what

is not, and (2) our policy on such public service announcements." The policy was revised March 18. Now we need some gay organization to test the new policy.

The June meeting of the L/GCSG took place on a member's farm outside of the town of Amherstburg. During the brief business portion of the outing, discussion of a recent court decision introduced a sombre note to an otherwise enjoyable day. Ben Quick, 21, was found guilty of the manslaughter of a 17-year-old retarded boy whom Quick claimed had made a sexual advance. Shortly before Quick struck William Moody with a metal bat, both youths were seen by Quick's girlfriend with their pants down in an isolated bush lot in Essex County. Quick returned to the scene the following day and found Moody still alive, but did nothing to aid him, leaving him to die. The two had known each other for two years. Quick was sentenced to eight years in prison and, with parole, will probably serve less than three. The judge told Quick he would still be a young man when he was released and added, "You can still lead a useful and happy life. This isn't the end of the world."

Adding to the concerns of the gay community, the charge against a recently arrested suspect in another gay-related homicide once again was manslaughter.

Depressing as these matters were, the mood quickly rebounded with the next and last item of business. Every Sunday, the university student radio station, CJAM-FM, broadcasts *Closets are for Clothes*, a half hour of news, opinion and features directed towards the Windsor-Detroit lesbian/gay community. The show has developed a loyal audience who have disciplined themselves to rise every Sabbath and tune in at the crack of noon. Now, after long and intense negotiations with the station management, the faithful listeners have been rewarded with a time change. The new schedule airs *Closets are for Clothes* from 4:30 to 5:00 in the afternoon. This announcement met with the approval of all present, especially your humble correspondent, who, as host of said show, has been unable to sleep in on his one day off for over a year now. ●

## We know it when we see it

*Despite a court ruling, Customs keeps ten seized magazines*

OTTAWA — An Ottawa airport Customs official who announced "My word is final here" as he seized ten erotic magazines from a deplaning passenger and waved them in front of a crowd of onlookers has finally been overruled. But he may yet have the last laugh.

After more than two years and an Ontario county court decision upholding the officer's view that the gay publications were of "an immoral or indecent character" and were therefore properly confiscated, the Federal Court of Appeal decided May 30 that, regardless of their character, it was Jean-Louis Côté's constitutional right to bring the magazines into Canada.

The three judges' decision came as no surprise to Côté and lawyer Joseph Magnet, because their case was identical "in fact and in law" to Thomas Luscher's appeal of little more than two months before. In the Luscher case, heard March 15, the Federal Court struck down the section of the Customs Tariff Act (Item 99201-1 of Schedule C) which had authorized Customs officers since 1867 to seize material they deem immoral or indecent. The judges declared that the regulations had no power in the face of the Charter of Rights and Freedoms' guarantee of "freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication."

Within three weeks of this ruling, temporary legislation was enacted to allow Customs to continue its operations until the Act can be revised. While the interim law is more liberal and less arbitrary than the section declared unconstitutional by the Federal Court, it is supplemented with a new set of guidelines for Customs officials which adhere, with one exception, to the criteria found in the Criminal Code concerning materials to be regarded as obscene and, therefore, not to be allowed entry into Canada. The exception reads: "portrayals or descriptions of the act of buggery (sodomy), including depictions involving implements of all kinds."

Côté's magazine's fit this description, as do all erotic gay publications, and there is a good chance it will be used to keep his magazines locked away. The problem is that the court ruling refers to the unconstitutionality of the old section of the Act, not to the interim regulations or the part in the guidelines about "buggery (sodomy)." No doubt the interim law is equally unconstitutional, but it has not been challenged in the courts; in other words, the Deputy Minister of Customs and Excise can now cite the new guidelines and legally withhold the magazines from Côté.

Indeed, during the short period between the Luscher decision and the enactment of new regulations (including the guidelines), Customs refused to release the magazines to Côté. "The court case was really just a formality," said the Ottawa writer and translator following his appeal. "They (Customs) still insist that we come to court. I don't think I'll ever see those magazines again."

Magnet does not share his client's pessimism. "I don't see any difficulty in Customs admitting the material," he said. The only justification for Customs keeping the magazines, according to Magnet, is if they show exploitive sexual violence or, in other words, fit the Criminal Code's description of "obscenity." "Côté's magazines depict explicit homosexual acts," he said, "but there is no violence."

Should the government decide to keep them, "I would advise Côté to seriously consider going back

to court," said Magnet. But Magnet does not expect to have to do this. "Both this and Luscher's case have gone a long way," he said, "toward changing the freedom of the press in Canada. Both cases showed that hardcore erotic material is constitutionally protected in this country."

That, like Côté's magazines themselves, remains to be seen.

In the meantime, Côté consoles himself with the fact that the Federal Court awarded him some of his costs, and that donations from readers of *TBP* will cover some of the rest. "I'm very grateful to the people who thought the matter important enough to make a donation," he says.

Christopher Sunter ●

## ONCE UPON A TIME

*Five years ago:*

**May, 1980:** *The Joy of Gay Sex* and *The Joy of Lesbian Sex* were removed from the shelves of Coles and Classics bookstores in Winnipeg after police threatened to prosecute the stores for distributing obscene material. The police action was triggered by a written complaint from a woman who flipped through a copy of one of the books thinking if it was *The Joy of Cooking*.

*Ten years ago:*

**May, 1975:** Racing steward John Damien, fired by the Ontario Racing Commission for being a homosexual, sued the Commission and a number of officials for wrongful dismissal. He asked \$1,350,000 in damages. ●

## IN MEMORY

Don Bell, the music man for countless gay dances in Toronto during the 1970s, died May 22 of AIDS. He was 34 years old.

Don good-naturedly took up the role of DJ to the movement, lugging around the equipment to provide music for everything from the early public gay dances sponsored by the Community Homophile Association of Toronto to the George Hislop aldermanic campaign in 1980. He was also the first computer enthusiast to try to put *The Body Politic*'s subscription list on a disk. A friend described him this way: "He was always very gay-positive in his own life, open about his sexuality with everyone, always at every march, every public gay gathering there was."

A memorial service took place in May 29 in Toronto. ●

"A final political point needs to be made to members of the sex education community. If we permit or support official censorship of pornography, such censorship will be used against us so quickly that it will make our collective heads spin." — Dr William A Fisher, of the University of Western Ontario psychology department, in the April issue of the newsletter of the Sex Education and Information Council of Canada.



## LETTER FROM

# L O N D O N

Andrew Alty ●

## Every which way but out

I first smelled a political rat when I was thrown out of a gay activist group for wrestling with my boyfriend in public. Not only did I sexually objectify (that's staring at other guys to you) but I freely admitted it. Such behaviour was macho (horrors!), oppressive (gasp!), and heterosexist (pardon?). At an "extraordinary meeting" of the "collective," which was truly democratic and to which I was not invited, I was thrown out on my ear.

I'm a bit older now, and the London gay scene has mushroomed. Competition has never been keener — pubs and bars everywhere are fighting madly for my pound sterling. Shall I go to the Amateur Hairdressing Night at the George IV, or do my Stephen Carrington impression (for which I'm not properly equipped) at the Soap Opera Night in Jim's Phone Bar? Decisions, decisions... What I probably won't do is go down to the newly opened London Lesbian and Gay Centre. Why? Because the newly opened Centre is just about to close.

**"Now, if you want to insult me, just call me normal. Any gay person who wants to be normal might as well put his or her name down right away for electric shock treatment."**

It's a fantastic facility — with a café, a bar, a bookshop, a printshop, a darkroom, a disco and a theatre — and it cost a million pounds. It has 12 committed workers and enormous potential. It was handed over to the gay community (whatever that is) by the Greater London council, which at present runs London (of which more later), and is now threatened with closure by the British government, which announced May 3 that the Centre's grant of £102,000 is to be withheld.

The question is: who is going to fight for its survival? Obviously the commercial scene doesn't give a damn either way. The Centre from its inception has been the province of those who define themselves as politically active gay men and lesbians. So what are we doing, we politically active etc, etc? Organizing campaigns? Running benefits? Jumping out behind politicians and shouting "Boo!"?

No. We're arguing. About how to confront the obscenity of an overt campaign of discrimination by the Thatcher government?

No. About S/M.

Yes — S/M. And for good measure, bisexuality, pedophilia and transvestism. What's more, I mean argue with a capital H — for Hate.

The argument is about what kind of people should be allowed to use the Centre, and it's been

raging for several months now. Decisions have been made and overturned. Bisexual and S/M groups have been banned. The argument turned really nasty on April 21 at a members' general meeting set up to resolve the issue, which instead rapidly dissolved into chaos.

Now I hate to sound cynical at this point, but that doesn't surprise me — gay political meetings are always dissolving into chaos. What shocked me was how personal and vindictive the argument became. Women into S/M were banned from the women-only floor of the building; S/M dykes were threatened with violence (is this some kind of a joke?) — by other women.

What we have here is not just another political scrap, but a full-blooded confrontation over exactly what kind of sexual behaviour is "politically acceptable." At the meeting the air was thick with an assortment of highly personal and subjective judgments about what kind of gay people are "fit" to use the Centre — with the unspoken assumption that there is such a thing as "normal" gay sexual behaviour.

Now, if you want to insult me, just call me normal. Any gay person who wants to be normal might as well put his or her name down right away for electric shock treatment. The idea that some kinds of gay behaviour are normal, while other practices should be condemned or banned, frankly frightens me to death.

I guess I realized when I got thrown out of my first gay group that I couldn't go on to attack anyone for wrestling with his boyfriend, or wearing a leather jacket, or for doing whatever the hell he or she wanted in private. Yet those are exactly the kinds of ill-informed judgments being made here by the political purists among us. Why stop there? Why not ban pornography? Join the proliferators? Castrate pedophiles? Don't wait for the police — beat yourself up and avoid the rush.

One of the most wonderful ironies in all this was that after bisexual groups were banned from the building, it was discovered that more than a third of the Centre's staff were to some degree bisexual. By that time there was no money left to pay them, so the question of firing them never arose.

But the good news is that the Moral Minority is being shown the door. The staff are "sick and tired of complaints about S/M groups, by people who don't even use the Centre." A group representing people threatened with expulsion has been formed to ensure that the Centre remains open to *anyone* who identifies as gay.

It is a start — it would be savage irony if the Gay Centre were destroyed by our own bigotry. There are enough bigots out there already. For as we fiddle, London Town is burning down. The Greater London Council, democratically elected, socialist, and incredibly popular right across London, has proved too much for the Tories. It is being abolished. And with the GLC and its funding goes the Gay Centre — unless enough of us are prepared to work to keep it.

In the meantime, I've been thinking about what the Centre means to *me*. God knows, I've come a long way since I walked into my first bar, expecting to meet people exactly like me. We can either react against the differences we find or we can embrace them. Couldn't a gay centre be the place where the whole richness of an increasingly diverse gay scene might come together? That variety could be a great weakness, leaving us wide open to attack from the homophobic hordes — or it could help us create a sense of unity and strength.

Pause. Deep breath. Perhaps I'll go down to the Centre after all. I always was an idealist. ●

Actor and writer Andrew Alty recently appeared in *The Go-Go Boys*.

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# New Zealand: another try

*Gay people and their supporters face well-organized opposition as reform of New Zealand's repressive sex laws is attempted for the sixth time.*

**N**ew Zealanders are being wooed by energetic campaigns that have been launched by both pro- and anti-gay forces in the fight to legalize gay male sex in their country.

The currently proposed Homosexual Law Reform bill is the first bill that looks like it might end with a gay victory.

In the capital city of Auckland, a coalition of lesbians and gay men has formed, and in Wellington and other centres, cooperation between gay men and women has increased as they work together to battle anti-gay attacks launched by the vocal and apparently well-organized opponents of the proposed reforms.

Opposition to the reform bill is led by four MPs: Geoff Braybrooke, Norman "Normal" Jones, Graeme Lee, and Allan Wallbank. They are travelling around New Zealand addressing public meetings, aided by panels of anti-gay speakers.

It's not surprising that their tirades are often interrupted by hecklers. Jones told supporters of the bill at an April 15 meeting in Wellington, "You're down the drain. You're back into the sewers where you come from. As far as I'm concerned you can stay in the gutter." He ended the meeting by asking all the "normal" people in attendance to stand — the whole audience rose.

Another meeting, this one for the Society for the Promotion of Community Standards, was addressed by Braybrooke.

"I will oppose the filth that you people want accepted if it's the last thing I do," he said.

Jones, who was also present, pointed out that if the bill were passed, society would not be able to get rid of homosexuals because the proposed legislation would offer them protection under the existing human rights law.

As the bill's opponents addressed the meeting, supporters of the legislation demanded to be heard. Since it had cost the organizers \$350 to rent the hall, Jones shot back, supporters of the reforms could have equal time if they paid \$175 towards the cost of the rent. It took two minutes for bill supporters to raise \$200, allowing Alison Laurie of the Lesbian Coalition and Bill Logan of the Gay Task Force to join the speakers on the stage.

In addition to the "anti-gay road-show," as it's referred to in New Zealand's gay magazine *Pink Triangle*, the bill's opponents have organized a petition campaign. They hope to obtain 1 million signatures, one third of New Zealand's population.

The petition is being administered by the Salvation Army, which has been the target of several



**Reform opponent Keith Hay:** *Until a few months ago, he'd never used the word homosexual. "I don't really know anything about it. But I shudder to think of the subject."*

gay pickets since agreeing to coordinate the action. Salvation Army public relations officer Rodney Knight said he hoped to get 30,000 volunteers to knock on every door in the country. Knight claimed that none of the funds raised by the successful Red Shield Appeal would be used for the work of the petition, but as the Appeal pays for much of the cost of the Army's adminis-

tration, gay people in New Zealand are skeptical.

A Wellington gay organization called HELL (Homosexual Electoral and Legislative Lobby) issued a statement criticising "the Salvation Army's long-standing work in maintaining oppression."

"Remember," said the statement, "you give your money in good faith. That good faith is being betrayed."

Meanwhile, some members of the Salvation Army claim that the organization's involvement in the campaign against the bill was decided without the consent of the ranks. Dr Brian Thompson and his wife Margaret of the Army's Wellington City Corps sent a letter to several MPs saying the decision to coordinate the petition was made solely at the top. A few Army officers were worried that the human rights section of the bill would mean gay people working with children would be protected, said the Thompsons' letter, but "we believe that the onus is on the persons with these fears to produce evidence, if it exists," that gay people are less competent than straight people to care for children.

Early in April, the Salvation Army took out ads in newspapers in order to distance itself from the rabid anti-gay campaign. It didn't want its "opposition to the bill to imply support of all aspects of the present Crimes Act." Under the New Zealand Crimes Act of 1961, any expression of gay male sexuality is punishable by a prison term, regardless of the act or the ages of the people involved. (Historically, lesbians have been ignored by the country's sex laws.)

Members of the Roman Catholic Church have used Cardinal Tom Williams' opposition to the bill to justify distributing copies of the anti-gay petition in Catholic churches and schools. Williams, the Archbishop of Wellington, objects to this. He said the offending parties were using congregations as "captive petition signers."

Despite the Catholic Bishops Conference's refusal to take an official stand on the law reform, Williams has publicly stated his reasons for objecting to the bill. "Homosexual people will not be served by removing incentives to seek (psychological) assistance." He says that "many, thanks to professional aid, and motivated by the value society sets on normal sexual orientation, are gently moving towards that normal orientation, although often with difficulty and anxiety. A change in the law removing strong motivational support would prove a grave loss to such persons."

Phil Parkinson, administrator of the Lesbian and Gay Resource Centre, responded to the Cardinal's statement saying, "The gay community calls on all Christians to join in denouncing this

## In search of "moral danger"

*Using AIDS as an excuse, Paris police increase harassment in parks and bars*

**FRANCE** — The eagerness of this city's police force to crack down on one of the world's most developed gay communities is repeatedly being witnessed by men who are cruising or hanging out in bars.

Police swept through major cruising areas the night of May 2 and visited most of Paris' gay bars May 10, checking identification and looking for "minors."

One man was badly beaten by police when he ran from them in Tuileries park, fearing he was being attacked by thugs. The police were in plain clothes. The procedure in the bars was more "correct." About 20 police officers would arrive, turn on the lights, and stop the music, while everyone inside the bars would have to show their

identification. It was the latest in a series of incidents of harassment dating back to early 1984.

The most recent actions, involving hundreds of police officers, were ostensibly part of a crack-down on youth prostitution. The result was the arrest of five people — the park sweep netted one "youth" judged to be in "moral danger," and the bar raids resulted in the arrest of four underage patrons. Bars that are found to serve underage patrons may be closed by administrative order.

Youth prostitution has become a major issue in the French capital this year and it is felt that police are taking advantage of the more conservative moral climate to step up pressure on the gay community. The election of the Socialist government several years ago had led to the disbanding

of the Homosexual Control Squad and other reforms. The police are itching to get the squad back into operation, publicly citing AIDS as a good reason to crack down.

One event that went by almost unnoticed until it was reported in the latest issue of *Gai Pied*, was a discussion at City Hall last March 4 where a number of conservative city counsellors urged the sympathetic police chief to crack down on public advertisements for gay magazines. Once again the line of argument was that billboards advertising lesbian and gay material were a moral danger to youth. ●



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latest attempt by the ignorant, celibate clergy to deny free will in sexual matters to the laity..."

Fran Wilde's proposed bill is not the first to attempt to reform laws dealing with homosexuality in New Zealand.

● In 1959, the Labour Party introduced a crimes bill to reduce the maximum penalty for indecency between two men to three years in prison, rather than five years, which, since 1908, had been the penalty for all types of indecency, and to strike from the law books sodomy between consenting adults.

It didn't, however, turn out that way. During debate in Parliament, revisions were made to increase the penalty for sex between consenting males, over age 16 and in private, to seven years in prison. That is how the law now stands.

● In 1968, the New Zealand Homosexual Law Reform Society collected the signatures of 50 prominent New Zealanders on a petition to Parliament asking to make gay sex, between consenting men over the age of 21 in private, legal. There was no action taken by the government.

● In 1975, National Party MP Venn Young introduced yet another bill to amend the Crimes Act. It was defeated, by a vote of 34 to 25, with 23 MPs failing to vote.

● In 1979, the National Gay Rights coalition, which was formed two years earlier, embarked on negotiations with MP Warren Freer, who was interested in sponsoring a bill to legalize gay sex. Although Freer initially agreed to call for an age of consent of 16 years, he later backed down, believing that Parliament would not accept any age younger than 20. The gay coalition refused to compromise, and Freer called off his proposal.

● In 1980, the New Zealand Homosexual Law Reform Society talked to Freer again. He still did not want to lower the age of consent below 20 and the National Gay Rights Coalition still would not accept a compromise on this point. But at Easter-time in 1980, just before that year's National Gay Rights Conference, Freer telegraphed a compromise; he would lower his proposed age of consent to 18 years, and demand inclusion of the police and the armed forces un-

der the anti-discrimination amendment. The NGRC still would not accept a compromise, and increased its pressure on Freer with a flood of telegrams and letters.

An unknown group attempted to sabotage the proposed bill by circulating copies of Freer's legislation with ridiculous ages of consent inserted. These were intended to highlight the gay community's opposition to anything but complete equality under the law.

On June 20, 1980, Freer announced to Parliament that he was dropping his proposals.

Meanwhile a group of gay lawyers in Auckland had been asked by the NGRC to draft a list of desirable legislative changes. This "Equality Bill" was released in 1981. In 1983, Fran Wilde was persuaded to sponsor the bill. However, lesbian and feminist opposition to the bill caused her to withdraw her support in June of 1983.

Wilde continued her interest in the issue and introduced the present bill in March of this year.

Gillian Rodgers

with information from *Pink Triangle* ●

## Going after "the saddest problem"

### *The Philippines plans stiff penalties for child prostitution*

MANILA — A new bill before the Philippine legislative assembly aims at providing stiff penalties as "a realistic deterrent against child prostitution."

The bill's co-sponsor, legislator Edith Nakpil Rabat, said the measure will end "my country's saddest problem" and "a blot on our nation." The legislation would impose a minimum prison sentence of five years for those convicted of buying sex with children.

The legislation is the result of efforts by a group of residents in the town of Pagsanjan, which has become a favourite holiday spot for sex-buying tourists, largely Australians. Child prostitution has become the town's major industry and Concerned Citizens of Pagsanjan estimate that about 3,000 children, mainly boys, are regularly sold for sex. It is estimated that more than half the town's population is dependent on the income generated by the trade.

Previous attempts at dealing with the problem only resulted in half-hearted crackdowns on tourists who were then forced to pay bribes to retrieve their passports. The citizens' group is now concentrating on public education about the effects of prostitution on children. ●

## AIDS

### **Mobilizing to put on the pressure**

#### *Candlelight vigils, prayers, and a bit of "Comic Relief"*

SAN FRANCISCO — Mobilization Against AIDS, a grass roots political action organization formed to put pressure on government and the medical establishment to act more effectively on the AIDS crisis, prompted the organizing of candlelight vigils in thirty US cities, and several major capitals around the world, May 27.

The largest turn-out was in San Francisco, where over 8,000 people joined the vigil. New York, Los Angeles, Houston and Minneapolis crowds were estimated at between 500 and 1,000. The action received good local and national press coverage and was considered "an important success" by Mobilization spokesperson Dean Sandmire. Sandmire also said the vigils would only be the first of many.

On the medical front, a new study by Finnish and US scientists claims that in order for the AIDS virus (HTLV-3) to reproduce itself, the immune system must already be weakened by other factors. The study is focusing more interest on co-factors necessary for the development of full-blown AIDS.

In a major article in the *New York Native*, Dr Richard Pearce argues again that infection by parasites may be a major co-factor in AIDS since parasitic diseases appear to cause immune suppression. "What these studies suggest is that while AIDS is undoubtedly caused by the destruction of lymphocytes by HTLV-3 or related viruses, para-

# Keeping foster homes straight

## *The Massachusetts Department of Human Services rules against gay foster parents*

BOSTON — Two young foster children were removed from the care of a gay male couple May 9, following a story in the *Boston Globe* about objections by the men's neighbours to their being foster parents.

The story appeared on the morning of May 8 but initially the Department of Social Services assured Don Babet and David Jean that the children, who are brothers aged two and three years, would be allowed to stay with them. The children's mother had signed a statement saying she was aware that her sons had been placed with a gay couple.

Following extensive media coverage of the situation, however, the department decided to remove the children. An official statement said, "We have decided that it is clinically not in these children's best interests to remain in their current placement, and we are changing that placement today. Any public controversy serves to increase rather than decrease the pressures being placed on a family already under pressure." No evidence was brought forward of any adverse effect that either the publicity or living in a gay household could have on the boys.

Margaret Cruise, a spokesperson for the department, said that sexual orientation is not a bar to becoming a foster parent. At the time she also said that the removal of the children from Babet and Jean's care did not represent a policy change.

However, Social Services commissioner Marie Matawa told a press conference that she had been unaware the children had been assigned to a gay home, while Babet says that he and Jean applied for a foster parenting license as an openly gay couple. They were licensed following a year-long investigation. Usually such investigations take four to six months. In addition, the men were notified of their acceptance by assistant commissioner Joseph Collins. Babet believes this is evidence that the department knew all the facts of the situation.

State Secretary of Human Services Philip Johnston announced May 9 that department policy regarding gay foster parents was being reviewed. The result of that review was a policy statement by Johnston declaring



**Don Babet and David Jean:** their home just wasn't "traditional" enough for the state

"traditional" homes to be best for foster children, although in "exceptional circumstances" it might be necessary to place a child with a single person or an unmarried couple. Commissioner Matawa said it would be highly unlikely that gay people would be used as foster parents.

Babet and Jean filed a grievance and an appeal with the department, believing it was in the best interests of the children to proceed by means of confidential administrative procedures, rather than by more public methods. They were assisted in their appeal by Gay and Lesbian Advocates and Defenders. The grievance, however, was

denied.

Boston's gay community has reacted with outrage. A demonstration May 29 organized by the newly-formed Gay and Lesbian Defence Committee attracted 2,500 people, and meetings have been held with representatives from the *Globe*, the Department of Social Services, and the Department of Human Services.

The Massachusetts State Senate was to vote June 3 on a rider to the Social Services budget that would ban gay foster and adoptive parents and would prevent gay people from acting as legal guardians. ●

photo: Philadelphia Gay News



sites may play an obligatory role either by allowing the lymphocytes to be infected by the virus in the first place or by promoting the growth of the virus after exposure" or both, concludes Pearce.

The US Food and Drug Administration has given the okay for the distribution of an immune boosting drug, Isoprinosine, in the US. The availability of the drug in Mexico had led to AIDS patients swamping Mexican pharmacies in towns along the US border. Many patients had their drugs confiscated upon return to the States. Isoprinosine has been shown effective in treating herpes, but preliminary tests on AIDS will not be finished until mid-July.

Reverend Troy Perry of the Metropolitan Community Church suggests that prayer and faith might "help raise people from the AIDS sickbed."

"I believe in divine healing and I think we need to go into the hospitals or homes and start praying for people's healing as soon as we find out they have AIDS," said Perry.

A new San Francisco study shows that gay men have significantly changed their sexual practices due to AIDS. A study of 655 gay men shows that the average number of sexual partners has dropped from 5.9 in November 1982 to 4.8 in November 1983, then again to 3.9 in May 1984 and 2.5 in November 1984. "Unsafe sex" as defined by safe sex guidelines dropped from 4.8 acts

courage people from taking the test since it does not indicate that they are necessarily going to get AIDS even if they test positive.

Finally, New York's Schubert Theatre was filled to capacity May 19 for an AIDS fund raiser called "Comic Relief". The event, produced by the originator of Saturday Night Live, Lorne Michaels, included such stars as Joan Rivers, dancer Gregory Hines, Randy Newman, Steve Martin, Boy George, Claudette Colbert, Hume Cronyn, Jessica Tandy, Richard Gere and climaxed with the Sacred Heart Gospel Choir singing "We are the world". Tickets were \$250 to \$500 per seat and the event raised a half million dollars. ●

## It's not our party

### *The Democrats drop recognition of the Lesbian and Gay Caucus*

WASHINGTON, DC — Despite written platform assurances at last summer's convention that gay and lesbian Democrats would be included in official party deliberations, the national executive committee of the Democratic Party withdrew official recognition of the Lesbian and Gay Caucus May 16. No openly gay or lesbian representatives were present at the meeting.

The decision, which also removed official status from the Progressive caucus, Asian and Pacific caucus, and Business and Professional caucuses, struck down the 1982 rule that made them official and replaced it with a resolution permitting any group of 10 members of the national committee to seek meeting space from the party leadership. However, facilities will no longer be provided automatically and meetings won't be listed on official party schedules.

The causes of black, hispanic and women Democrats were not affected by the changes. They are specifically protected in the party charter and by-laws which the executive committee could not alter.

These three groups are also represented by Republican Party caucuses, and it is thought that part of the reason for the executive committee's action against the other caucuses is the accusation made by Ronald Reagan during the election campaign last year that "Democrats see people only as members of special groups."

Following Reagan's landslide victory, newly elected national party chairperson Paul Kirk pledged to return the party to "the mainstream."

Several prominent gay Democrats are urging fellow party members not to abandon the party. Jim Foster, a founder of the Alice B Toklas Democratic Club said, "The party must reach for consensus rather than attempt to be a collection of special interests...As important as the gay rights issue is to me personally, it has a lower place in priority to the Defense Department budget." ●

## COMING UP

● **Fourth Gay and Lesbian Film & Video Festival.** San Francisco, June 16 to 22. For more information, write to John Canalli, 182-B Castro St, San Francisco, CA 94114 USA.

● **Stonewall '85.** Gay Pride Week Australia. June 22 to 30. Stonewall collectives in each Australian state have organized an exciting programme of cultural, political and social events. For details write The Stonewall Collective, PO Box 334, Fitzroy 3065, Australia or phone National Media Coordinator Bill Calder at (03) 380-8834 for up-to-date information. ●



**Perry:** Raising the spirit if not the body

per month in November 1982 to only .8 in November 1984.

In spite of the decrease in practices which appear to have spread AIDS, California Health Authorities have begun to seriously discuss the possibility of quarantine for people with the syndrome. The issue was discussed at a statewide meeting of the California Conference of Public Health Officers April 18. It was brought up again in an April 25 meeting of San Francisco area gay leaders and Dr Bob Benjamin, chief of the Bureau of Communicable Diseases of the Alameda County Health Department. Laws are already on the books which would make quarantine possible if authorities decide to act. The laws could be applied not only to people with AIDS but to anyone thought capable of transmitting the disease.

The Department of Health and Human Services has decided to go ahead with plans to establish alternative sites for the antibody tests in spite of opposition from the Philadelphia and Chicago Health Departments. Illinois has already moved to refuse blood donors the results of the tests done at blood donor clinics fearing that even with alternative sites, many people would still donate blood in order to learn if they have been in contact with the virus and therefore might further infect the blood supply. Screening for HTLV-3 has already begun at alternative sites in several US cities. Most gay organizations are trying to dis-

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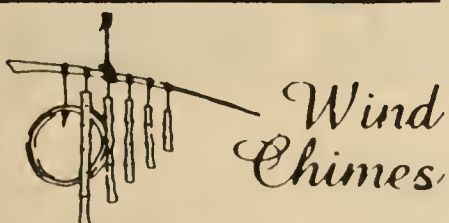
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## Community in transition

*The return to civilian government brings new life to one Latin American gay movement. A letter from Uruguay.*

Thank you for the copy of *The Body Politic*. At present it won't be possible to exchange our magazine with you. *Life Gay* is in a period of transition and change and isn't being published right now for a number of reasons, including a change in personnel and an attempt to redefine our project and goals. For the first time we can now publish legally, since Uruguay has just returned to civilian government after 11 years of military dictatorship. During the dictatorship there was no freedom or security for many gay people.

I have a reputation as one of the first activists of the Uruguayan gay movement. Around 1976, when there seemed to be so few of us and the repression was very severe, I was 20 years old. Still I did everything possible to bring people together. By 1980 things began to relax a little. Every day it was possible for me to get to know more and more people. The first disco opened in 1981, but in those days the police kept a close watch on gay places. None of them lasted for more than a few months. There would be raids, identification checks, etc.

A little later we began publishing *Life Gay*. It was a local publication distributed to a group of readers. It dealt with gay themes and the social and political situation of the time.

One factor that helped develop the community here at that time was our ability to travel to Brazil regularly. Since 1980 there has been a favourable

exchange rate and a high percentage of young people have been able to travel to Porto Alegre, San Paulo, Rio and Bahia. All are considered "gay cities" where there is a lot of freedom, baths, discos, magazines, porn, etc.

In 1984 came the political "opening." There were elections, political parties became legal again and it was much easier for groups of people to meet. Now that democracy has been re-established the goal is to maintain it and make it better so that we can work for gay rights and gay liberation.

Every day there seem to be more lesbians and gay men coming out, especially here in Montevideo. Most are between 17 and 30, the majority are men. There are also lots of gay discos, nightclubs and pubs now. We still don't have saunas or openly published gay magazines but the new government only took power March 1. The existence of such legal meeting places is a real achievement. These are more than just places to get together and enjoy ourselves. They are a basic necessity for gay people, indispensable locations for communication, dialogue and the exchange of ideas.

Today there is still a great deal to be done. Our organization is almost non-existent. The community is very individualistic and there are many isolated groups of people. I am proposing that we form a national gay organization, the Organization of Uruguayan Gays, to bring people together.

The kind of international solidarity which will be useful to us as we begin our life as a gay community is your support in defence of our rights. Any violation of human rights should be denounced before international bodies or the press.

Thank you for sending me *The Body Politic*. I hope to continue hearing from you as often as possible and I will send you the next issue of *Life Gay* when it is ready in July.

Hugs, with love,  
Neber. ●

## Resisting Reagan; backing Nicaragua

*Four hundred arrested in protest against the US trade embargo*

BOSTON — A hundred lesbians and gay men were among more than 400 people arrested here May 7 while protesting US President Reagan's embargo on trade with Nicaragua.

The protesters were members of the Pledge of Resistance, a national grassroots campaign of individuals who have signed a pledge to actively resist any escalation of US intervention in Central America. The Boston sit-in was part of a national civil disobedience campaign which has resulted in more than 1,200 arrests across the US.

"What inspired me to get involved was the formation of a gay men's affinity group and the strength and support it could offer," said Kenneth Hale Wehmann, one of the Boston protesters. "We bring our perspective to the movement. We can show the connections between sexism, heterosexism and the way the government is act-

### World News credits

Bay Area Reporter (San Francisco), Gay Community News (Boston), Gay Pied (Paris), Homophonies (Paris), New York Native (New York), Pink Triangle (Wellington), Philadelphia Gay News, (Philadelphia), The Advocate (Los Angeles), The Washington Blade (Washington, DC).



**United Fruit Company:** street theatre to "bring our perspective to the movement"

ing in Central America."

Most of the protesters were organized into small affinity groups. Several of the nine feminist groups were openly lesbian. A gay male group, the United Fruit Company, performed street theatre as the protesters waited, refusing to leave after the building closed.

Meanwhile, the Victoria Mercado Brigade has left San Francisco to take part in construction work in Nicaragua. This is the first fully lesbian and gay group to go to the embattled Central American nation as volunteers. Members will work in Nicaragua for a period of two weeks to one month. ●



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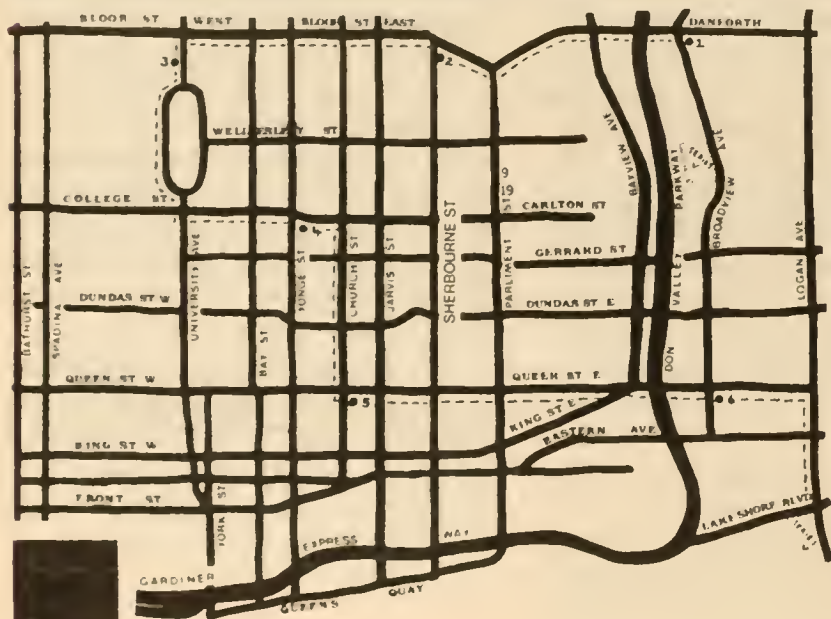
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**W**hen Neil Bartlett gets up in drag, people ask him  
(when they're polite enough to ask) why he'd want to dress like a woman.  
The answer is simple: he's not. He's dressing up as a gay man.  
But let him tell you about it....



photo: Ed Heath

# M A N *in* FROCK

A PERSONAL REFLECTION ON DRAG, BY  
**NEIL BARTLETT**

The quick answer, of course, is that I don't *really* do it. I mean, I'm not what you call a drag queen—I've got a moustache and I'm not effeminate all the time; in fact I can come on seriously butch without anyone even suspecting me. What I'm saying is that you can't put me in that category. I'm not one of *them*, the unspeakables. In the same way, I'm not *really* a leather queen (only twice a week), and I'm not *really* into S/M (only three times a week)....

The whole argument is a false one. It's not a question of *being* a drag queen, but of *doing* drag. The difference is in the verbs. I'm not a cer-

tain type of person or a member of a category of persons; I'm engaged in a particular and willful activity.

Seen in this light, putting on a frock no longer looks like a sign of departure into another, unknown world. It is simply another outrage in the series of outrages which have so far made up my gay life and, I'm sure, yours. Since what matters is my power of decision and not what I decide, putting on a frock no more makes me "one of them" than putting on a leather jacket; wearing

make up is no more or less perverse than altering my face by cropping my hair or growing a moustache; wearing diamante is no more less flamboyant than piercing my lobe with a plain gold stud.

**H**aving confessed that I do it, I think the reason why I do it, or why I want to do it, is really very simple. I become the gay man I am, not by expressing any innate desire (that's homosexuality), but by joining a particular culture, by learning a particular language. I've always thought the phrase should be "going in," not "coming out." At whatever point or points we choose, we enter a gay culture which already exists, and in joining that culture we find ourselves amidst a variety of styles which our gay peers offer to us and demand from us. We define our gay selves by adopting or refusing these styles. For instance (and here I blush at my predictability), I have come to love both grand opera and grand disco — but I'm not sure I would ever have adopted or even discovered these tastes if they hadn't offered me the pleasure of participating in distinctively gay male enthusiasms.

More and more I actually think the phrase "being gay" means "doing gay things" — and for me, drag is one of them. It makes me feel gay. That is, when I put on that frock, I enter into a wealth of specifically gay feelings, gay games, gay possibilities.

At this point in the conversation someone always says, "But if you're so much of a gay *man*, why do you dress up as a woman? Do you want to be a woman?" The argument is a familiar one. It's also a straight one — it is derived from the straight psychological theory that homosexual men have female desires trapped in male bodies, which is why they love other men.

By way of an answer, I'd elaborate on my point about entering into a gay life. When I put on a woman's clothes, I'm not dressing up as a woman, but dressing up as a gay man.

If you find that hard to accept as a statement of fact, I suggest you buy or borrow a copy of *Men in Frocks*, Kris Kirk's and Ed Heath's gloriously illustrated book on the recent history of British drag. I turn to the book not because I need a theory to excuse or justify my practice, but because this particular book is an historical guide to the immediate context of my gay wardrobe. It shows with great clarity that drag has evolved not as a set of variations on the themes of straight culture,

**O**, the difficulties of drag. Tonight I am stepping out to see Tina Turner, and while I'm finishing this article I'm sitting here thinking that my wardrobe just happens to feature a knitted black lurex minidress, and then there's that new pair of black lace tights, and of course my much-loved, indestructible, dance-till-you-bleed black stilettos, and I just know that Ms Turner would appreciate the gesture, but....

Whenever choosing an outfit (and don't get me wrong, I do have a choice; I dance pretty well in jeans, and in leather too for that matter), my main consideration is always: can I stand the hassle? Tonight I'll be travelling by bus and then on the subway. Sometimes using public transport in drag can be a lot of fun, even exhilarating. It can feel as if you're being showered with roses, offered bouquets of laughter, curiosity and flirtation by fascinated but powerless strangers. Mostly, however, it's awful—insults, mockery, the threat of violence. It's never relaxing, never neutral. And I can't afford to take a taxi tonight.

And it isn't just me who will get hassled. Tonight I'm going out with my lover and two close gay men friends. I know I can cope because I've had the practice; I know how to walk the streets in a state of euphoric tension — put on a pair of heels and your mind, like your calf muscles, will learn how to deploy new reserves of resilience and strength. But how will the boys cope? Do I have the right to thrust them into the roles of escort and bodyguard? If I have to answer back, will they be eager to support me? or embarrassed? or afraid? When people see me, they're going to assume the men with me are queens, too, regardless of what they're wearing, and can be treated as such. What will I do to their evening out?

And what will *they* think walking along beside me? They're all men whom I respect, and how they see me and what they think of me matters to me. Two of them know me as a lover, all three of them have seen me at work, all four of us have been out together to our local leather/clown bar — so what will they think of me now, ridiculously, uproariously happy tottering around in black lace tights? This is perhaps the most important consideration of all. These three men take great pride in the stylishness of their clothes, their rooms and, indeed, of their lives, and while my drag style ranges from the high to the truly low, I know that it is never, but *never*, tasteful. Could you cope with the sight of a man you respect or fancy, your lover/trick/boyfriend/friend/colleague, suddenly made up and rigged out as less than a sacred cow? Could you walk down the street with him? Could you kiss him? Dance with him? Would you lose your erection?

So, why do I do it?



## ...and Men in Frocks

*"There are as many sexes as there are people."*

**IT** was a popular slogan of London's Gay Liberation Front in the early '70s, and if there's a common theme running through Kris Kirk's and Ed Heath's **Men in Frocks**, that line sums it up. The book rings with many voices — some assertive, some humble, all engaging and humane — that challenge not only the idea of rigid definitions of what is acceptably "male" or "female," but the whole notion that people can be slotted into easily fixed categories. **Men in Frocks** deals not only with glamorous, "over the top" female impersonators and radical gender-benders, but with transvestites who want to (and do) pass for the average housewife next door, and transsexuals for whom women's clothes are the first step toward the acceptance of a female identity that may (or may not) culminate in a sex change. But even as the book describes these categories it blurs them, calls them into question, showing us people who live in the fuzzy borderlands, others who explore freely across the terrain, and almost all of whom say in one way or another: "How do I define myself? I don't. I live it. It's me."

**Rick Bébout** ●



All photos by Ed Heath

▼ **Bluebell** (right, below, with friend Susie) was a Sea Queen for 33 years, and only left the Merchant Navy in 1983. "Sailors, by reputation, have always been more tolerant of queens than the general public," the book notes. "Presumably this is because they like having sex with them." And the Merchant Navy was "known as a good bolt-hole for gay men who were the victims of the clean-ups on land which always followed the breaking of a gay 'scandal.'" "Lots of trade, see the world," Bluebell recollects, "so all the queens flitted to the boats. When I joined there were 257 liners and we used to do drag shows all the time." The crews loved the shows, and often got randier versions than the ones performed for passengers. "Many of the sailors had a wife or girlfriend at home, but that didn't stop them from coming up to you at the beginning of a voyage and saying 'You're mine for the trip.' Affairs on board ship could be very romantic."



### ▶ **Bette Bourne**

was a "die-hard Radical Feminist" in the early '70s, when drag was an integral part of the zaps and demonstrations of London's Gay Liberation Front. "The Drag Queens were a very small percentage of Gay Lib," he says, "but we were quite strong. If somebody started mouthing political bullshit, we'd say, 'Just put on a fucking frock dear and get out there. And apart from just enjoying it for its own sake, get to understand a bit more about women.'" "Wearing a dress on the street, you would feel the crap that women get every day, and see why a lot of women refused to wear flamboyant clothes and dressed down and as dowdily as possible.... One man grabbed me by the neck on the street and shook me, shouting, 'There's too many queers round here.' 'You're quite right, dear, quite right,' I said. 'Far, far too many,' and walked off."

▲ **Loren Lorenz** was a highly regarded principal player in an all-male drag revue from the Royal Canadian Air Force which toured Britain after World War II, one of many such companies, with names like **Soldiers in Skirts** and **Forces in Petticoats**. At first, cast members were mostly ex-servicemen, but not for long. "In later years," Kris Kirk writes, "producers succumbed to honesty and started giving the shows names like **Showboat Express** and **Misleading Ladies**. Presumably the majority of their audiences had realized by then that what they were watching was a bunch of screaming queens having a wonderful time."

"I was the first drag stripper in England," says Loren. "After torching a couple of numbers I finished my act with a slow Gypsy Rose Lee striptease to Duke Ellington's 'Sophisticated Ladies,' in white satin drag with a feather cape and various chiffon pieces on underneath. The act was 'glam,' and the only 'cod' touch was the ending when, to prove I was a man, I removed my bra and two white tennis balls bounced onto the stage. It went down well everywhere, except in Peterborough, where the management of the theatre couldn't cope with the tennis balls and made me do it without them, which was slightly ridiculous."





▲ **Sadie Stern** "has come out of my experience with drag but it has also come out of my disagreements with it," says Steven Keen, shown above with co-writer and musician Alex Schiaslloni (in the halter). "I'm very aware that it's so easy for drag to be misogynistic, and the point of the costumes is to try to find something which is neither male nor female but both. I hope there's been a blurring there; we've been careful whenever we have taken certain qualities from female imagery to try to re-form them."

Steven was earlier part of Lick, Stick and Promise, an outrageous cabaret act with Sue Maund and Sue Goldie which, much to the women's surprise, had its greatest success on the gay pub-drag circuit. "LS&P broke every convention in the book," writes Kirk, "and regularly left audiences either cheering wildly or ashen-faced with embarrassment." Sadie's current show conjures up an atmosphere "somewhere between post-Holocaust and pre-Creation."

"I'm in the business of trying to implant ideas," Steven says, "trying to point out what I think is wrong with the world.... But I hope you don't know where you stand with Sadie. I hope it makes people reflect. Maybe some people will go away and think, 'I wonder what he was really on about.'"



## ▶ NEIL BARTLETT: MAN IN FROCK

but has rather been created and elaborated within the worlds of our own gay culture.

The story of this evolution, even over a relatively short period of 40 years, is an extraordinary one — especially when told by the queens themselves, as it is in this book. In the '40s and '50s (I was amazed to learn), variety acts made up, ostensibly, of ex-servicemen toured the country in wildly popular drag revues, while the Sea Queens carried the torch on the Atlantic liners. In the '60s and after, artists, artistes and ordinary inexcusable screamers created a network of drag balls, parties and pub acts that stretched from the East to the West of London and from class to class. Also catalogued in the book are my immediate peers, the radical queens, pop stars, street drags and performers who have, ever since the fatal combination of gay liberation and Ziggy Stardust, constructed a heady subculture that runs straight through to Boy George clones, Bloodlips and my own party frocks.

What is extraordinary is that in each decade it has been gay men themselves who have created the spaces in which they are relatively free to express themselves, and then have got on with the pleasure and the work of that same self-expression. It is clear that it is to these gay images, and not to some psychological compulsion, that I refer when I decide what to wear tonight. It is this legacy that I play with and within.

*Men in Frocks* is an eyeopener not only because of the information it contains, but because of the way it presents that information. While it is utterly unafraid of making judgments (Kris Kirk coolly and effectively rubbishes any gay reader who might think that misogyny is an acceptable, inevitable or excusable element of gay drag), it has no truck with the idea that drag has either to be contained or explained away. Like the men whose voices and outfits the authors have recorded, the book gets down and *does it* — enters into the experience of drag as vulgar, diverse, contradictory, dangerous in its active confusion of the rules of gender and class-based culture, and, of course, gorgeous. The book makes it impossible to consider drag as a single phenomenon, to be indulged or dismissed. And, by implication, it insists that in any dealings with our own culture we start by considering and talking about our own (emphatically plural) experiences. The book is truly careful; it records and respects the lives of queens high and low, of different ages, colours and incomes. It has an elegant seriousness about the details of our lives that stayed with me long after I'd finished reading it. My favourite sentence runs: "Confusion can be a very valuable tool, because when people are confused, they are sometimes obliged to think." That goes up on my wall as a text for our times; I'll try to remember it the next time someone dismisses a part of my life without really knowing what it is he or she is talking about.

Ed Heath's photographs have caught in the eyes and gestures of the men he has photographed the strangest and the strongest pleasure to be had from drag: that of *visibility*. Looking at the picture of myself in the book (the one on the first page of this article), I know exactly why I stared straight into the camera. Have you ever had the feeling, sitting unnoticed on the subway, that everyone would be reacting differently if only they could see what you are? Wear a frock, my dear, and you will be noticed, flattered, insulted, envied and, most of all, hated simply because you are gay. Somehow it feels good that the situation is at last clear; gone is the sense of continuous unreality that filters our daily experience of being gay on big city streets. A man in a frock is no longer visible only (if at all) to his gay brothers and sisters; the people around him on the subway

**"My favourite sentence in *Men in Frocks* runs: 'Confusion can be a very valuable tool, because when people are confused, they are sometimes obliged to think.' That goes up on my wall as a text for our times."**

show their feelings — of shock, anger and delight — because they can no longer pretend that he doesn't exist. And if you're the man in the frock, that can feel great.

**T**hat's it, really: you can search high and low for a political or aesthetic or psychological reason why I want to wear a frock, and every answer will always come back to the pleasure I take in doing it. The pleasures of faggotry, from fistfucking to eyeliner and back again, are finally not metaphoric or in support of anything else. And in Margaret Thatcher's London (which is where I'm writing this article), pleasure is taking on a new edge. Deny that pleasure, and what energy are you left with to get us through these hard times?

*PS: So you want to know, did I wear the frock tonight? Well, no, actually I didn't, realizing that a concert full of straight pop fans wasn't the best place to be the only man not wearing trousers. So instead I went in 50ls, cowboy boots, a rhinestone tie and a black leather jacket, and sat there holding hands with the man I love while Ms Turner sang "Let's Stay Together." Watching Tina strut through her own collection of costume changes, I felt sure that she'd understand my situation. In 1985, not only do you wear what you want, but you know why you're wearing it. ●*

*Men in Frocks*, by Kris Kirk and Ed Heath, is published by Gay Men's Press, Box 247, London N15 6RW, England. £4.95; \$13.95 in Canada.

Neil Bartlett, who is 26 years old, lives in London, England. He directed and performed in *Pornography: A Spectacle*, which appeared in Toronto in February 1985. By February 1986, he will have created a new theatre piece in London, directed *The Magic Flute* and finished a book on late-nineteenth-century British gay culture. He doesn't find as much time anymore to drag up as he'd like.

Neil will also be presenting a "dramatic one-queen-show" at the Sex and the State history conference in Toronto in early July: "I Know the Moustache Has No Chance While This Sort of Thing Goes On," about the trial of Boulton and Park (aka Stella and Fanny), two gay men arrested for wearing drag in public in 1871. For more information on this and many other conference events, check a copy of the June 15 issue of *Xtra*, available free at bars, clubs, restaurants and theatres around Toronto.





photo: courtesy of Hunt/Pucci Associates

**P**redictably, the 1984-85 theatre season in New York has included a slew of plays about AIDS, written and produced by a variety of talents. *Fever of Unknown Origin* by Stephen Holt at the Theater for the New City, and *Night Sweat* by Robert Chesley at the Meridian Gay Theater have come and gone. But William Hoffman's *As Is* has just moved uptown from the Circle Rep to Broadway, and Joseph Papp's Public Theater is still showing Larry Kramer's *The Normal Heart*.

With the clear exception of *Night Sweat*, these plays bear — and bare — similarities. Each is the

story of two men, lovers in varying circumstances, one of whom has or gets AIDS. They all enumerate and interpret the appalling scenarios which became commonplace as the condition, the hysteria and death proliferated: the circle of mysteriously ill acquaintances and friends tightening around the lovers like a noose; the powerlessness of the medical profession; blind rejection by business colleagues, relatives and friends; the high cost of dying in the only industrialized country this side of South Africa without medicare. In *Fever*, *As Is* and *The Normal Heart*, there is a growing awareness of the nature

of true love, and where it can be found, which precedes the acceptance of death.

*As Is* originally opened off-off Broadway, directed by the Circle Rep's co-founder and artistic director Marshall Mason. Reviews were good, and the play became the pick of the crop to move uptown. Its May 1 Broadway opening made it eligible for three Tony Award nominations — best play, best director and best actor — as well as four possible Drama Desk Award nominations.

With an economy of means, playwright William Hoffman has thrown together a cocktail of recognizable characters and situations and has shaken it all out on stage in a moving, often humorous play which defeats clichés as fast as it pre-

**Lou Liberatore and Jonathan Hogan in *As Is*: “Making no bones about the diversity of gay characters presented, and avoiding condemnations and exhortations about gay lifestyles.”**

sents them. Every current AIDS joke finds its way into the dialogue as gallows humour, and the characters are passionate without being smarmy or noble. It is, ultimately, neutral, making no bones about the diversity of gay characters represented, and avoiding condemnation and exhortations about gay lifestyles. “God, how I love sleaze,” one character muses in a paean to times past. “The whining self-pity of a rainy Monday in a leather bar in early spring; five o’clock in the morning at the Mineshaft with the bathtubs full of men dying to get pissed on and whipped; a subway john full of horny high-school students; getting raped on a tombstone in Morocco. God, how I miss it....”

In New York, actors taking their curtain calls look apprehensively at the second-row-centre seats where the critics sit, expecting stern judgments. The cast of *As Is* has nothing to fear. It’s difficult not to gush superlatives about the strong performances of all the members of the cast. Two deserve to be singled out. Jonathan Hadary, who

recently left the starring role in the Broadway production of Harvey Fierstein’s *Torch Song Trilogy*, gives a stunning natural performance as the demanding and egocentric Saul, whose love for Rich endures. And Lou Liberatore, a member of the Circle Rep Actors’ Lab making his Broadway debut, moves convincingly through roles from clone to camp queen AIDS patient to macho Latino orderly. Broadway should see more of this talented actor.

Larry Kramer’s *The Normal Heart* is a very different play. Kramer, lest some have forgotten, was the first to sound the AIDS alarm in 1981. A lot of his friends were getting sick and dying, and no one seemed to know why. He wrote the first articles on AIDS in the *New York Native* and co-founded the Gay Men’s Health Crisis; two years later the board of directors forced his resignation, alluding to his confrontational style, which tended to alienate potential supporters. On the offensive, Kramer was offensive.

*The Normal Heart* is the playwright’s own story, undisguised in the character of Ned Weeks, played by Brad Davis (*Midnight Express*; *Querelle*). But where *As Is* deals essentially with the effects of the health crisis on individual lives, *The Normal Heart* looks beyond that, clearly and even skillfully denouncing the manipulation of the crisis by cowardly politicians and competitive medical researchers caught up in the quest for the Holy Nobel. It is clear from the facts (as Kramer presents them) that AIDS is our holocaust. The



# THEATRE *in the* PLAGUE YEARS

by  
**Robin  
Hardy**

NEW YORK COMES OUT FIGHTING ON STAGE



virus is the extra-constitutional policeman heretofore beyond the means of the legions of suppression (and I don't mean T-cells); we are being sacrificed on the altar of political and scientific expediency.

Unfortunately, *The Normal Heart* is less about our collective martyrdom in the face of a terrible disease than it is about Larry Kramer's political martyrdom, a long and ranting self-justification of his actions in the early years of the crisis. (On one preview night, Kramer sat in a back row taking copious notes while producer Joseph Papp murmured, "Anything you can cut is good.") The self-serving quality of *The Normal Heart* mimics the fundamental problem Larry Kramer has always had with casual sex. His pre-crisis novel *Faggots* condemned it, and now he uses the plague as a justification for the torch he has long held aloft. Where *As Is* suspends judgment, *The Normal Heart* comes down on sex with all the wrath of an Old Testament patriarch. Where *As Is*, delicately and with consummate finesse, presents so many of the prismatic facets of the emerged gay lifestyle, *The Normal Heart* suffocates under the weight of one world view.

There can be no resolution in this play, because there is no real conflict. Larry Kramer's Ned Weeks blots out the possibility of it. Only once is a character, Mickey Marcus (Robert Dorfman), allowed to respond to Weeks's arguments. In the course of it he becomes hysterical and has to be led offstage. Those who disagree with Kramer's point of view are made to feel like the murderers of their dead lovers, and Mickey, who is a long-time gay activist, must ask if everything he and his fellow politicians believed in and fought for was wrong.

In New York, men are still lining up at the St Mark's Baths and crowding the backroom at Jay's, and one sometimes hears the disingenuous question, "Do you have a death wish or something?"

It's really not all that complex. Many arguments can be made for the beauty of transient moments, for the primacy of the sexual over the romantic. It's a matter of personal preference and choice. And people need to have sex, for a variety of reasons. For some, fear may weaken the impulse to go out and get it. But the need does not vanish.

One of the last "fevers of unknown origin" to

wreak havoc on Western society was syphilis, which ravaged Europe in the 1490s as the Spanish conquistadors returned from their invasion of the Americas, probably bringing a strain back with them. At least in the 1980s the gay window of vulnerability to disease opened as well onto visions of self-expression, love and new ways of communicating, rather than the rape and pillage of one society by another. There's an important heritage here, and while we may have to reconsider or temper our actions, we can nevertheless stand firm on the past with justifiable pride.

Kramer denies this, and his bias is betrayed in an unutterably sad way. Not once in *The Normal Heart* (and despite the Auden poem from which the title is taken) does one character tell another "I love you"—not even when half the equation is expiring in a hospital bed. After the deaths of three lovers in a row, Bruce Niles (David Allan Brooks) can say of the last one no more than "I liked him the most."

Although *Fever of Unknown Origin* and *Night Sweat* are no longer on stage, they are worth mentioning, the first for its similarities to *As Is* and *The Normal Heart*, the second because of its differences.

Robert Chesley's *Night Sweat* was the most distinctive if not the most morbid of these plays. Presented at the Meridian, New York's only exclusively gay theatre, it was the story of a futuristic bathhouse in which terminal AIDS sufferers pay \$10,000 to die at the climax of their favourite sexual fantasy — high noon on mainstreet; the medieval torture rack; the opera diva stabbed to death in mid-aria. Robert Massa in *The Village Voice* made the point that some straights might take *Night Sweat* literally, rather than as an intentional satire on the eroticization of death. Perhaps. But it is difficult to say what *Night Sweat* has contributed to the present crisis other than a bad joke, indiscreetly told.

*Fever of Unknown Origin*, by farceur Stephen Holt, concerned an unattractive writer's unrequited love for a young man of hunky proportions. The object of desire is diagnosed with AIDS, changes his mind about the paunchy writer and both find true love. Thus is theatre proved an illusion.

The play was accepted for production at the showcase Theater for the New City, and resident director Martin Worman was the logical choice to direct it. Worman is well-known as one of the infamous Coquettes and as co-founder of the Gay Men's Theater Collective in San Francisco, which wrote and produced *Crimes Against Nature* in 1978. He won the Downtown Theater Award as Outstanding Director last year for his adaptation of Sherwood Anderson's *The Man Who Became a Woman*, and assisted the direction of the Radio City revival of *Porgy and Bess*.

In Worman's opinion, "the great AIDS play"



**Brad Davis, D W Moffett (above), Robert Dorfman and William DeAcutis (below) in Larry Kramer's *The Normal Heart*: "Kramer comes down on sex with the wrath of an Old Testament patriarch. Those who disagree with his point of view are made to feel like the murderers of their dead lovers."**



will not be written, at least not while we're still in the middle of the crisis. "These topical plays are important, though," he adds. "And in a few years' time, someone's going to write their masters thesis on what these plays show about the modern gay lifestyle."

Worman is referring to what *As Is*, *The Normal Heart* and *Fever of Unknown Origin* all have in common: men who are lovers, one true and one not; pretty but superficial young men who do not know what love is; a woman who is a close friend and ally of the gay men; a straight brother who refuses to accept homosexuality;

and, at the end, an inheritance for the survivor.

It's also important that each portrays the collective support which comes from the community (albeit grudgingly in *The Normal Heart*) in the form of the Gay Men's Health Crisis. In *Fever*, the GMHC "buddy" is the real hero of the play. And a brief but hilarious scene of two men on the GMHC phonelines in *As Is* elicited the wildest response from the Long Island evening-out-in-Manhattan dinner-theatre crowd at the Lyceum.

More cases of AIDS have been diagnosed in New York City than anywhere else — nearly 3,600 — and the number will more than double in the next year. Few have been unaffected by loss. It's clear that the crisis is not yet over, but the hysteria has subsided. In a sense, there has been a sudden maturing here. While many have altered their sexual behaviour, no one appears willing to give up those elements of their gay identity constructed over the last fifteen years. And priorities have been reordered. Where once career choices, like the decision to move to a better job in another city, might have meant the end of an affair, relationships are now given greater importance. Other incidentals are more easily sacrificed.

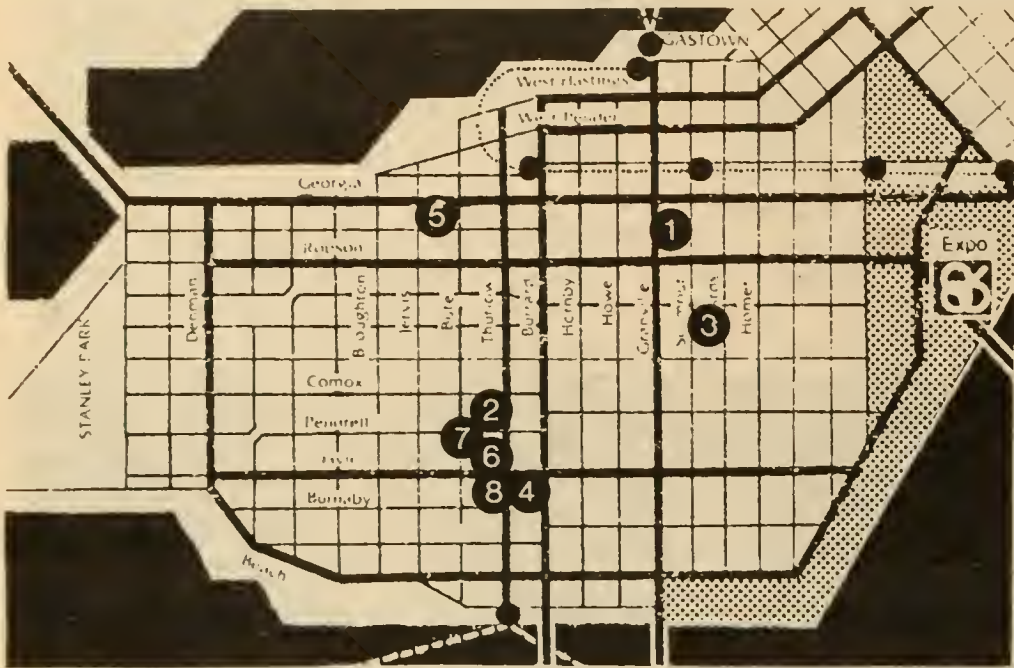
New Yorkers have made other adaptations, too. Some people are doing what Larry Kramer advocated four years ago — not having sex. Others are going to one of the many jerk-off clubs that have proliferated across the city, where men can mutually fondle and masturbate without exchanging body secretions.

But as one person asked, the question lingering on lips long out of use, "When am I going to have real sex again?" No one knows.

Still in the meantime the theatre has come out fighting. Seeing ourselves on stage, seeing other lives and other tragedies reflect our own, is an important part of our coming to terms with life in the Plague Years. We are not alone. ●

*Robin Hardy, a long-time writer for The Body Politic, spent the spring living in New York City.*





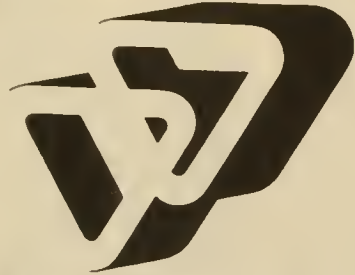
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## Subway seduction

*Is Big Brother cruising you? It may seem that way, but....  
A look behind the image, by Rick Bébout*

It's a come-on that stops you in your tracks: a young boy on the subway, his arms raised over his head as if he, too, were holding on for support in the crowded car; yet he's as calm as if he were alone, glowing in the shadows, his gaze fixed on you in a doe-eyed stare....

He's one of a number of boys currently riding the Toronto transit system, standing at bus shelters and looking down from billboards, all asking you to "help me find my way." And all quite seductive. Surprisingly so: they were put there by Big Brothers of Metropolitan Toronto to solicit volunteers — and the last thing Big Brothers would want you to think about is seduction.

As you might expect of an agency that brings together adult men and young boys, Big Brothers has a history of nervousness about the eroticism that such relationships can sometimes involve. The organization has a policy meant to screen out not only pedophiles, but all gay men ("we have no system to separate the two," Toronto office director Barbara Hickey said in 1982). Big Brothers strives to appear (and as much as possible to be) straighter than straight.

Why, then, would they produce an ad campaign that is so... well — *sexy*?

The answer is that they didn't really mean to.

The campaign was designed by Paul Hains of JWT Direct, a subsidiary of J Walter Thompson, one of the world's largest — and often most conservative — advertising agencies. Hains says he was trying to avoid the vulnerability and forlornness that had characterized earlier campaigns; one had featured a sad-eyed tot sitting on a curb with a bag of Dad's cookies — the only dad he'd ever known.... This time Hains wanted "more feeling for the individual kid, more spirit of determination." Photographer John Mastromonaco shot 80 boys, each in one-hour studio sessions. Half of them were actual Little Brothers. The rest were models, and the models

worked better — they came across as more assertive and self-confident than the genuinely fatherless boys, many of whom did, in fact, seem forlorn.

But where has this quest for self-assurance, combined with Mastromonaco's dreamy lighting, taken the campaign?

It's interesting to compare this Big Brother photo with some that are actually meant to appeal to men who admit to an erotic interest in boys. The ones at the right are all from *Pan: A Magazine About Boy-Love*, published in Amsterdam and regularly seized on its way into this country by Canada Customs. There are dreamy, waiting eyes here too, but more often the boys in *Pan* are active, caught doing things, and when they are looking right at you it's often with an assuredness that seems almost challenging. This is, of course, part of what can make them attractive — a self-confidence that can be taken to say they know who they are and what they want. Only if we insist on the asexuality of young people can we read these eyes as wholly "innocent," whether we find them erotically appealing ourselves or not. Can you say which of the eyes on this page are merely looking at you, and which might instead be cruising you? It's a fine line.

If Big Brothers and its ad agency have crossed that line, let me assure you it's *not* because they intended to. When I told Paul Hains that a number of people I'd spoken to found his campaign provocative (in the most pleasant sense of the word), he expressed surprise. I don't think he was being disingenuous; erotic allure is so pervasive in advertising that art directors and photographers could easily be unconscious of it even as they produce and utilize it. And the client is happy — these subway boys are bringing in more volunteers than the kid with the cookies. If, by chance, that's because there's something more in those eyes than Big Brothers would like to think about, they can no doubt rest assured that their volunteer screening mechanisms are firmly in place. ●





*Most dictionary definitions of fantasy are concerned first with distinguishing fantasy from reality: "An unreal mental*

is astonishingly various. The scene may be a closet empty of everything but a pair of shoes, one glove or an old sock. A bowl of grapes, a bone, a wounded bird are as capable of arousing individual lust as the memory of an intensely satisfying sexual experience with another person or an elaborately orchestrated orgy.

There are people for whom solitary fantasies are their sole sexual life. For others those fantasies have little relation to their sexual experiences with other people. But for many, sexual fantasy is based on real desire and is the rehearsal for sexual activity in the real world. If fetishes are part of the fantasy, they want partners who understand

# Fantasy



image"; "based on no solid foundation"; "a queer notion." Fantasy is downgraded in relationship to the real world, something less than or something false.

But when fantasy is considered in relation to art, the tone of the definitions changes: "a wild, visionary fancy"; "an act of the imagination." In this view fantasy's visionary power can transcend the mundane real world and reach into the realm of truth. The psychological definition of fantasy, "a daydream with some vague continuity fulfilling a psychological need," builds a modest bridge between the seemingly contradictory "false" and "true," for here the unreal is seen to serve a real purpose.

Fantasy is a safety valve, where real emotions can be vented in the imagination instead of allowed to explode in the real world in which they might do damage. Fantasy, in this view, purges the individual, as great art is said to purge society, of otherwise unacceptable emotions. That Aristotelian term "catharsis" has been taken over by psychoanalysts with some modification as "an effective discharge with symptomatic relief but not necessarily a cure for the underlying pathology." Committing murder in fantasy may relieve you of anger at your boss, but it will be an effective safety valve only if you have no real desire to commit murder.

Fantasy based on real desire is rehearsal for action. Murder and grand passion begin there, as do all ambitions. A boy dreaming of himself as a great hero in war is preparing himself to enlist in the army. A girl dreaming of being willing victim to a great lover is preparing herself for the experience. That each of those dreams is among the cultural garbage dumped into their heads makes it all the easier for fantasy to be transformed into fact. The more unreal the content of the fantasy, the harder the fact will be to bear.

Sexual fantasy is commonly used as a safety valve for erotic energy. The content of sexual fan-

tasy indulged in for the purpose of masturbation the erotic value of fetishes. If there is a ritual plot, partners must learn it. Sexual pleasure, if not dependent on these fantasies, is heightened by them.

Is a fantasy so imposed on the real world still a fantasy? Well, if you're supposed to be a nun and I'm supposed to be a novice, sure. If we dress up in costumes, we are not trying to make the roles more real; we're simply being more elaborate in our make believe. Sadosochists stress costume and props as one of the assurances that what they are doing is theatre on its way to orgasmic catharsis rather than any desire to humiliate or harm those real people involved.

The self-conscious acting-out of fantasies which link sex with violence or violation of religious taboos is a safety valve only if that behaviour is not really desired. Wife-beating is not an erotic fantasy being acted out, nor is the raping of nuns or the bashing of queers, but all are common enough practices for us to know the real links between erotic energy and violence.

To keep the barrier between fantasy and reality, we act out scenes as if we were not ourselves, allowing into them all the repressive and punishing images which we are violated by in real life, not transcending taboos but building dependencies on them. Sex, like murder, becomes an unacceptable part of real life, nothing to share with real people, the energy instead "safely" vented in private or shared fantasy where all the accrued guilt and fear can wash around in it, unexamined and unresolved, because none of it is "real."

Fantasy as an activity to keep alive infantile needs, prejudices, fears and anxieties is an abuse of rich raw material which can be used instead to understand ourselves, to integrate our sexual with our social selves.

Fantasy is transformed into art by the aesthetic, moral and intellectual power of the artist. The images and desires of fantasy are understood in their relation to the real world, not in an attempt to keep them isolated. In art, as in real life, there are consequences for what people do; therefore what they do has meaning.

Being victims of the fantasies guilt and repression have put into our heads is not freedom. Sex as a bad joke is not much progress from sex as evil. Our erotic energy is real. What we do with it has meaning. •

by Jane Rule

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Now faith is the assurance of things hoped for, the conviction of things not seen....For whoever would draw near to God must believe that God exists... HEBREWS 11:1,6

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### LOVE

Love is patient and kind...rejoices in the right...bears all things, believes all things, hopes all things, endures all things...never ends. 1 CORINTHIANS 13:4, 6-8

So faith, hope, love abide, these three; but the greatest of these is love. 1 CORINTHIANS 13:13

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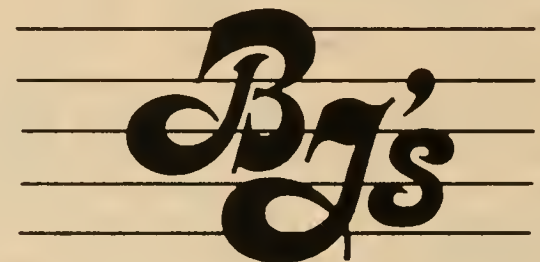
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John Cheever's daughter finds what was beneath his beautiful writing about the surface of life

# Suburbs of desire

*Home Before Dark. A biographical memoir of John Cheever, by his daughter Susan Cheever. Houghton Mifflin, 1984. \$23.95 in Canada.*

Paul F Pearce ●

**R**on often goes to the baths on Sunday, which is my day as well. On first view, Ron seems too good to be true: about six-foot-four, he has dark hair done in an up-tempo Prince Valiant style, chiselled features, a body-built body, big cock and the proverbial low-hanging balls.

I've seen him there for a couple of years, but for most of that time we'd never spoken. As beautiful as he is, he's not my type and I am clearly not his. But on a quiet afternoon a few months ago I was sitting alone in the sauna when he came in and sat down. After a few minutes he just started chatting.

He's 27, a lawyer, raised in India by his white missionary parents, who had been stationed there. He still loves Indian food, and we talked about curries and vindaloos and where to get the best Nan bread in the city. He also told me about the pretty blonde woman he lives with. They have sex only sporadically, but she assures him that it's not important to her. He thinks he will marry her; he'd like to have children and move back to India, which he feels is a less corrupt and more generous society.

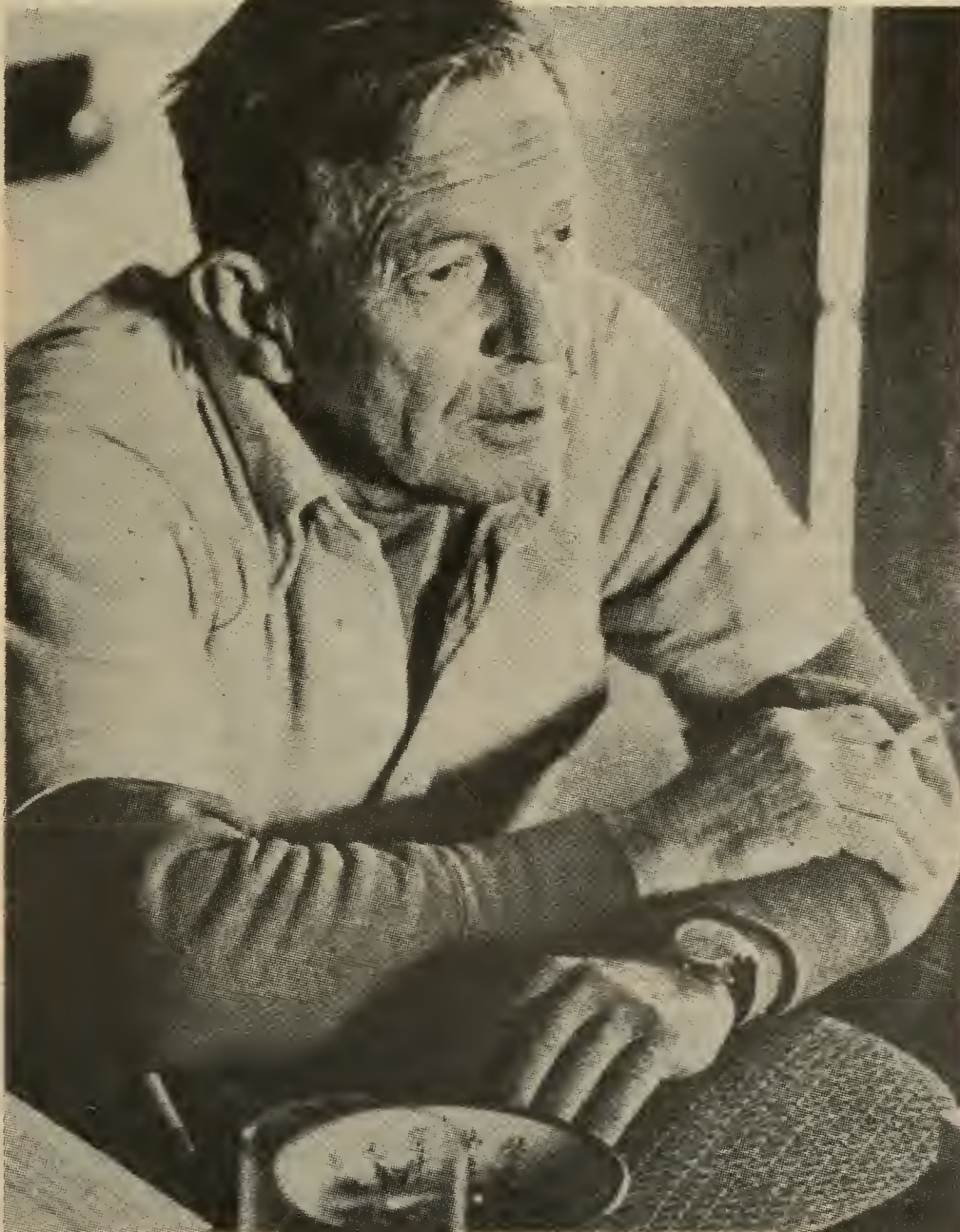
The only fly in the ointment for Ron is the urge he gets to go to the baths. He tries not to, he said, and often stays away for months at a time, but then he can't stand it anymore and tells the blonde woman he's going to the gym. He comes to the baths instead, hating himself for his "desires," finding it degrading but unable to stop himself. He feels disgusted afterwards and takes it out on the woman he lives with.

He did most of the talking; I just listened. When a big redhead went into the shower Ron followed him, his thick cock semi-erect in anticipation.

I thought of Ron and the life he must lead while reading *Home Before Dark*, Susan Cheever's biography of her father. The American short-story writer and novelist John Cheever died in 1981 at the age of 69, the husband of an intelligent and well-liked woman, father of three children, his work widely read and praised, money problems a thing of the distant past. He had it all. His life had been a success.

Only it was all a lie. On his death his family read through the many volumes of his personal journals and found that his life had been wracked with guilt and despair because he was a homosexual. Cheever suppressed this fact for years; even in his journals it was referred to obliquely, and his day-to-day life was straighter than straight.

He married at the age of 26 and remained with his wife Mary until he died, but even his daughter wonders why they stayed together. More often than not their married life was miserable. They fought, refusing to speak to each other for weeks on end; she withheld sex to punish him; he sought affairs with movie stars, painters and students. He had affairs only with beautiful women — after all, that was what a real man was supposed to do. Physical expressions of affection were not encouraged, kisses were blown rather than planted



**Cheever:** "Yearn for the high-school boy who cuts the grass.... Life has worse troubles"

on cheeks or lips, and he was big on handshakes. Cheever was always on guard lest he give himself away.

It is not surprising that a man who spent so much energy presenting the right image to the world should display in his writing the same preoccupation with appearances. Even his most brilliant stories deal with the forms, the rituals of human society. Though he exposes these forms as unsatisfying and meaningless, they were Cheever's stock in trade:

At the tag end of nearly every long, large Saturday-night party in the suburb of Shady Hill, when almost everyone who was going to play golf or tennis in the morning had gone home hours ago and the ten or twelve people remaining seemed powerless to bring the evening to an end although the gin and whiskey were running low, and here and there a woman who was sitting out her husband would have begun to drink milk; when everybody had lost track of time, and the baby-sitters who were waiting at home for these diarchs would have long since stretched out on the sofa and fallen into a deep sleep, to dream about cooking-contest prizes, ocean voyages, and romance; when the bellicose drunk, the crapshooter, the pianist, and the woman faced with the expiration of her hopes had all expressed themselves; when every proposal — to go to the Farquarsons' for

breakfast, to go swimming, to go and wake up the Townsends, to go here and go there — died as soon as it was made, then Trace Bearden would begin to chide Cash Bentley about his age and thinning hair.

("Oh Youth and Beauty")

Beautiful writing about the surface of life.

His career as a writer was established slowly. It was not until the fifties that his short stories (published for years in *The New Yorker*) and his first novel, *The Wapshot Chronicle*, brought him critical and even a little financial success. But *Bullet Park*, published in 1969, was not well-received, and Cheever sank into booze and despair. He became an alcoholic, mixing a heavy dose of Valium and Librium with his whiskey, judging and valuing his friends by how much and how early they drank.

He never discussed his homosexuality with anyone, he associated with no other homosexuals, and it appears that until very late in his life he never acted out what my friend at the baths would refer to as his "desires." But as Susan Cheever quotes her father saying, he wrote to make sense of his own life. His fiction often deals with men and their relationships with each other. In *The Wapshot Chronicle*, published in 1954, there is an extraordinary chapter introduced by Cheever with a disclaimer of any responsibility for what it contained: "And now we come to the unsavory or homosexual part of our tale and any disinter-

ested reader is encouraged to skip." In it, aging patriarch Leander Wapshot receives a letter from his son, in which he reveals his homosexual feelings. The father replies:

Man is not simple. Hobgoblin company of love always with us. Those who hang their barebums out of streetfront windows. Masturbate in YMCA showers. Knights, poets, wits in this love's slotsam. Drapers. Small tradesmen. Docile. Cleanly. Soft-voiced. Mild of wit. Flavorless. Yearn for the high-school boy who cuts the grass. Die for the embrace of the tree surgeon. Life has worse troubles. Sinking ships. Houses struck by lightning. Death of innocent children. War. Famine. Runaway horses. Cheer up my son. You think you have trouble. Crack your skull before you weep. All in love is not larky and fractious. Remember.

Cheever must have known it all — the yearning, the contempt ("Docile.... Flavorless"), the self-consolation. But in the rest of the book he and his characters do just as Cheever admonished his readers: they act as if the chapter had been skipped. The story goes on, the son returns to his wife, the big lie is intact.

The 1970s, however, brought a change. Cheever admitted himself to a treatment centre for alcoholics and dried out. He became a devoted member of Alcoholics Anonymous, usually going to three or four meetings a week. Blossoming gay lib took Cheever where for years he had refused to tread, and in his journal the big lie began to dissolve:

And so what I seem to be afraid of is the voice of the world — an estimable place — the voice one thinks of as gossip although it has a true tidal force. Have you heard? Old Cheever, crowding seventy, has gone Gay. Old Cheever has come out of the closet. Old Cheever has run off to Bessarabia with a hairy youth half his age.

Old Cheever never did quite run off to Bessarabia, but he did take on a series of young male protégés. He described in his journal the first sexual encounter with the young man who was to become his lover. "I fell in love with Rip in a motel room of unusual squalor. His air of seriousness and responsibility, the bridged glasses he wore for his near sightedness and his composed manner all excited my deepest love." During Cheever's last years of illness it was Rip who most kept him company and who ferried him back and forth to the hospital. Cheever's family chose not to see.

It was at this time that Cheever wrote the hugely successful novel *Falconer*, the spiritual centre of which is the gay relationship between the middle-aged Ezekiel Farragut and his fellow prison mate Jody, a young man on the make who knows how to smile his winning smile with his eyes wide open so he won't develop wrinkles. Often clumsy and awkward, *Falconer* is not the work of an old and experienced writer settling gently into style and subject established years earlier; rather, it has the heady enthusiasm of a youth who has chanced upon something new and wonderful. It is a fitting last major work.

Susan Cheever readily admits that her biography is very much an effort to understand her own



feelings for her father. Rather sadly, *Home Before Dark* mirrors her father's life too well in dealing with his homosexuality only in the last few chapters. Had her reflections on his earlier years taken his homosexuality more fully into account, it would have been a more successful work. But the quotations from her father's journal, however few, make the book worthwhile and whet one's appetite for more, so that we might

more fully appreciate Cheever, not simply the writer, but the man.

I've seen Ron a number of times since our chat in the sauna, but he doesn't speak to me, pretending he doesn't know me. I'm sure we have nothing much in common apart from our love of curry. He chose to speak about himself to a perfect stranger because he just had to speak to someone.

But now I know too much.

When I see him I wonder if he will marry that blonde woman and go to India. I wonder if he will be happy. I wonder what he will do with his desires. ●

*Paul Pearce was a member of the Body Politic collective in the early seventies, and has written in these pages from time to time ever since.*

deme. It tries to overcompensate for any possible perception of bias by enumerating every major theory and all "sides" of any issue or argument, no matter how inane or discredited. The high point is the first chapter, which is a *tour de force* as a concise, simplified history of the development of policing as part of the Saxon/Norman system of administering justice. The low point comes with the book's most glaring error, attributing to an arresting police officer an absolute discretion to determine if an arrested person is or is not to be detained for the period between arrest and trial. In fact, except for a 24-hour period following arrest, this discretion is entirely in the hands of judges and justices of Her Majesty's courts. It is too important to be left to mere police officers.

I like John Sewell as a human being; I have been in awe for some time of his panoramic knowledge of the city form; I have taken pleasure and political lessons in his ability to cut municipal issues in a clear, consistent and appealing fashion; I have admired both the leadership and organizing skills he possesses and the great and yet simple advocacy skills he displays in the cut, thrust and parry of oral debate and oratory in the municipal legislative chamber. There may be one good book in such a man, but, as yet, this is not it. The *métier* of the scribe is nowhere near within his grasp.

But oh how we ache to have him back as mayor. If Arthur Eggleton writes well, the quality of life in this city could be immeasurably improved, and all of us could be salvaged from boredom, by a simple transposition of the two men. ●

*Peter Maloney, lawyer and gay activist, is himself a well-known critic of policing.*

## U R B A N P O L I T I C S

# Objectivity for sleepless nights

*Police critic John Sewell bends over backwards to be fair, and puts readers out cold*

*Police: Urban Policing in Canada, by John Sewell. James Lorimer and Company, 1985. \$5.95 (paperback).*

Peter Maloney ●

**I**F you're deeply interested in urban politics, an insomniac — and lucky enough to live in Toronto — you probably have discovered already that the early edition of *The Globe and Mail* hits the city's streets before midnight Monday through Saturday, and that it contains John Sewell's column on urban issues. The column may satisfy your interest in those issues, and John's writing will have you asleep by midnight.

Now, good news for insomniacs across Canada who are interested in policing issues: John Sewell has written a whole book. One hundred sixty pages in cloth; and 222 pages in paperback. Endless nights of restful sleep.

John Sewell was a Toronto alderman from 1970 to 1978, mayor from '78 to 1980, and an alderman again from 1981 to '84. Aside from being an outspoken supporter of the rights of gay people during his mayoralty, he was a "constant critic of policing," as he describes himself in the introduction to his new book. He was defeated for re-election as mayor by fewer than 2,000 votes when: (a) police actively campaigned against him; (b) police association leaders took up a collection from within the force for this purpose; and (c) signs in police station locker rooms advised officers to "flush Sewell down the drain."

In the circumstances it would not be unreasonable to have expected that any book John Sewell wrote on the subject of policing would be: (a) lively; (b) anecdotal; (c) insightful; (d) highly critical; (e) thoroughly well-informed and accurate; (f) very political; (g) intellectually stimulating; (h) filled with suggestions for specific reforms; (i) any or all of the above.

These reasonable expectations are largely unmet. Instead, *Police* is no more than John Sewell claims in his introduction, and perhaps no less than what he set out to write: an introductory book meant for the general student of policing. It does not contain any original research. Most of the thoughts are borrowed (with accreditation) from others whose original work and analysis Sewell has digested and set down in simple language. The book is an "issue primer" for the high-school or freshman university student taking a first course in public administration or criminology, attempting to understand the elements of the law-enforcement branch of government. The territory covered is necessarily a large one; Sewell ranges over topics including the historical development of policing, police politics and personality, the philosophy and structure of policing, and possible reforms.

However, the entire book suffers from what passes for objectivity in certain groves of aca-

**Sewell, below; police at a 1981 Toronto demo: Overcompensating for his anti-cop reputation makes for a dull book, "but oh how we ache to have him back as mayor."**

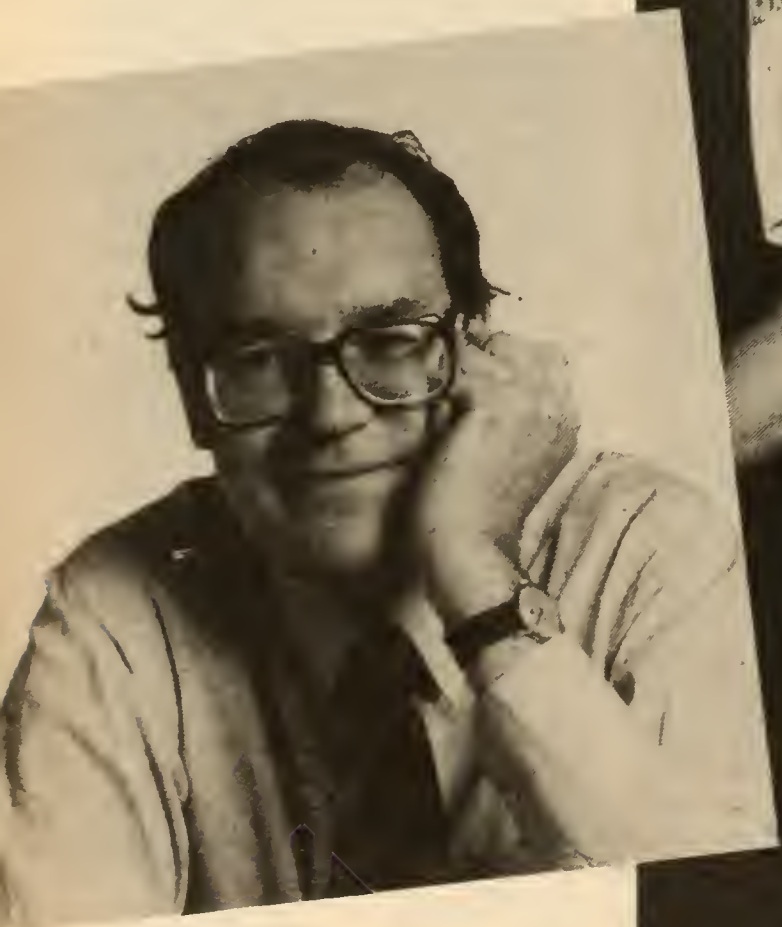


photo: Gerald Hannon



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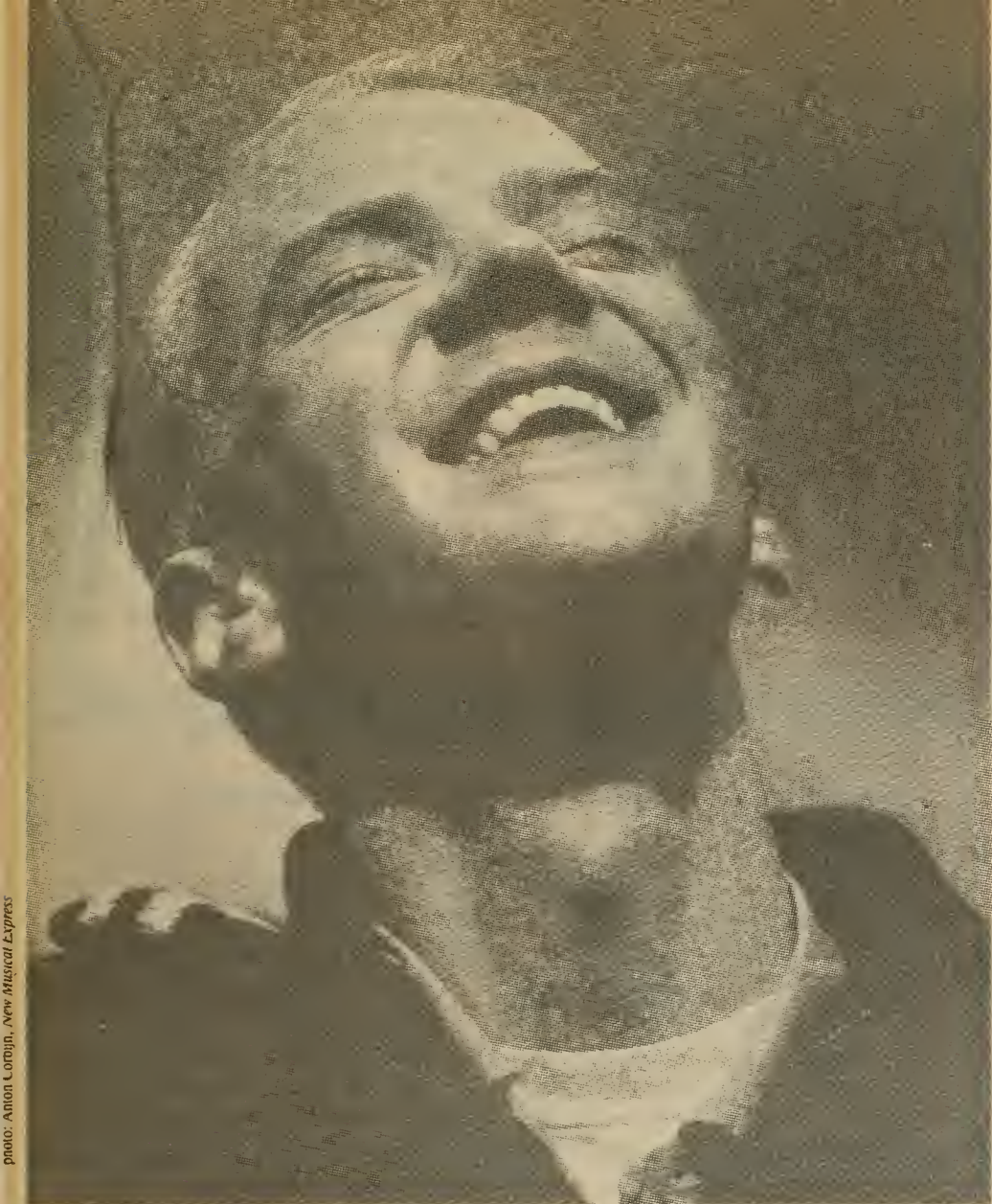


photo: Anton Corbijn, New Musical Express

## Jimmy joins The Body Politic... almost:

Jimmy Somerville, who finally left the British gay rock band Bronski Beat this past April, is taking his dreamy falsetto to a new group which was almost called... *Body Politic*.

Unable to reconcile his socialist politics with the pressures of the Bronskis' commercial success (see *TBP*, May), Somerville has teamed up with fellow musician Richard Coles ("he's much more politically aware," says Jimmy in a recent interview in *New Musical Express*) to start a group they originally wanted to call *The Committee*. But, as *Melody Maker* reports in its May 25 issue, there were protests from a three-piece band based in Harrow which was already using that name. So Jimmy and Richard decided on *Body Politic*. No one seems to know where they got the idea....

Now it turns out there's already a *Body Politic*, too — not this magazine, but a band in Guildford, Surrey ("melodic rock," *Melody Maker*'s Paul Strange reported in a recent telephone interview, "whatever that is.") Promotion people at London Records, with whom Coles and Somerville are already signed, confirmed on May 28 that the new group will now have to look for yet another name. Shucks.

Jimmy says he still has a lot of respect for Bronski Beat. "I think we helped a lot of young gay people. If I had actually to question my sexuality and suddenly there was this band making records like 'Why,' 'Smalltown Boy' and 'Need A Man Blues,' I'd be quite over the moon." But now he wants "a different approach, different sounds, different music." The new band has already written and recorded six songs and an EP entitled "Open Your Eyes." This will be a group to keep your ears open for, too. Whatever they call it.

Rick Bébout ●

## S O C I O L O G Y

### Real experience; unnatural science

*Social Theory, Homosexual Realities* by Stephen O Murray. Gai Saber Monograph Number 3 (Gay Academic Union, Box 480, Lenox Hill Stn, New York, NY 10020), \$5.95 US.

Alan O'Connor ●

Those of us with the misfortune to be gay and avowed sociologists now have a book all to ourselves. *Social Theory, Homosexual Realities* sets out to investigate what homosexuality and sociology have to say about each other. The book is published in New York by the

Gay Academic Union, who also publish a useful regular bulletin of scholarly essays and book reviews called *The Cabirion*.

Throughout my own four years as a sociology undergraduate, the topic of homosexuality came up once. We decided that Laud Humphreys's research method in *The Tearoom Trade*, his study of washroom sex, was unethical (tsk, tsk). Throughout the whole discussion it never once occurred to me that our topic had anything to do with me being in love with my best friend. Sociology apparently thrives on keeping its distance from sweat and longing.

This book is social theory. Topics like what happens at the baths and what the meaning of porn is are relegated to brief notes in an appendix. The main body of the book is devoted to less gritty and more theoretical matters. Classical so-

ciological theory, Murray informs us, argues that industrialization, capitalism or a fundamental consensus about norms and values (take your pick) tends to destroy cultural differences. The gay community, however, flouts all these trends. Murray argues that this reversal is what makes the gay community an interesting subject for sociologists to consider. At present, sociological theory is quite unable to explain the modern emergence of a gay identity and culture. Murray suggests a historical approach, and envisions a process in which homosexuals came to recognize that they weren't alone, that they were discriminated against, and that this could be changed. Outside pressure on this emergent process (like the bath raids in Toronto and Edmonton) caused it to develop more rapidly.

Murray then discusses gay bars, other institutions like religious organizations, publications and welfare organizations, and S/M. Urban gay communities are more "institutionally complete" than many ethnic communities, he informs us. As for S/M, Murray rejects other attempts to explain it, and offers the idea that it is a transformation of camp subculture. He is at a loss, however, to explain why such a transformation occurred.

The third and final chapter of this short book deals with the category of "homosexual." Murray avoids the position of John Boswell, in his *Christianity, Social Tolerance and Homosexuality*, that anyone anywhere who engages in homosexual behaviour is a "gay person," but also rejects the position of theorist Jeffrey Weeks, who seems to argue that there is no category of "gay person" at all. (These are exaggerated descriptions of Boswell's and Weeks's positions.) Although, as Murray points out, anthropologists have shown that there is great diversity, there is not unlimited variation in the social organization and categorization of sexuality. No category is fully adequate to lived experience. Yet the categories "black," "gay" and "working class" have all provided rallying points for groups that had many internal differences and strata. The simple dichotomy black/white is a basis for collective action, whereas a nitpickingly precise racial classification is not. In a similar way, although there are theoretical problems with a simple gay/straight dichotomy, the division is of practical importance because people have used it to organize their lives and to build an alternative community.

One limitation of this book is that it tends to assume that sociology should attempt scientific explanations of causes and origins, rather than simply trying to understand the immediate significance of social actions taken on their own terms. My position is that sociology shouldn't try to model itself on the natural sciences, but should instead perfect its ability to *understand* things intimately; to come to grips with phenomena in a thoughtful, descriptive way. I must admit, though, that my own interest in understanding social phenomena has led me away from sociology and into an appreciation of literature, art, cultural studies and the media.

If *Social Theory, Homosexual Realities* doesn't sound like a book you'll rush out to buy, at least remember the title. It'll come in handy next time the phone rings and someone who got your number from god-knows-where wants to pester you about their sociology essay on you-know-what. Make them go to the nearest gay bookstore (always good for the soul) and buy this book. The appendix and bibliography have enough material for a hundred sociology essays and a dozen PhD dissertations. ●

Alan O'Connor studies sociology at York University, and is a member of the *Body Politic* collective.



illustration: Jean Cocteau

### Love Poem in Burnt Sienna

Genet, how easy for me to fall  
for you, in spite of my not knowing you,  
because I see you

as blind men see wedding rings, a pinch  
around my third finger and fourth  
chamber of the heart. I love and  
do not know you. I know the fecund  
yammer of grapevines. They say you are

dead or almost buried, making your exit  
with cancer, age, kidney failure or. You  
nap in the heart of the afternoon  
in London, Paris, Tangier or some  
neglectful  
village with drowsy recall  
of main roads. In the scattered ravines of  
detail I know this much: your pen  
is submarine, the ink lives mute.

Jean my love, I am confused, forlorn  
and lost in shiftless nerves  
of passion. I've forgotten to want  
your writing hand inside my mouth.  
I've forgotten how to steal.

So I want you beside me. Want  
your seasoned hand on my neck as I,  
black chrysanthemum crooked over my ear,  
try to burgle God's strongbox.  
It may be possible to liberate, if you'd like,  
an unstopped pen for you. A steadfast  
heart  
for me. For us both  
an amulet of siesta.

We'll snicker in the tropic of  
outdoor cafés, taking in whisky.  
Slow rivers of people at noon. We'll build  
an ominous tan, a keening for black  
men and  
black kef, grab at each other softly  
under the table. Filch passports from  
tourists  
whose hair dye we loathe. Over time we  
could fall in love, a passion like dropsy.

There is  
nothing uncertain to stop us, for we're  
always sad,  
and we always know why.

These days of our retirement will be like  
a wounded sailor beating his gaze along  
fenceposts, his pants flush with  
inexplicable erections as he limps a  
raffish way from town.

Colin Smith ●



# THE THIRD TEXT

David MacLean ●

## Poetry and the perfect dick

Denton Welch has been re-discovered. His books have been re-issued and many people (myself included) who had never heard of him before are now enjoying the special genius of this overlooked gentleman of English letters. *In Youth is Pleasure* (re-issued by Dutton) is an effervescent and at times deeply disturbing odyssey through a boyhood summer of one Orvil Pym.

The fact that Welch was crippled at an early age and wrote his entire oeuvre after his injury only heightens the beauty of this volume. The young hero Orvil is on the crest of his ascent into manhood; summer vacation from private boys' school is the setting, and it is a time when every adventure reaps discovery and growth. The recreation of the moment so filled with limitless freedom could not have been easy for Welch, himself robbed of mobility and strength. The existence of this novel (and all of Welch's work) is matchless evidence of the ability of the human spirit to overcome adverse circumstances. Being without a date on Saturday night really isn't the worst fate that can befall one, is it?

*In Youth is Pleasure* is filled with episodes that embrace that awkward state known as homosexual adolescence. A combination of feelings that can switch instantly from self-conscious oddity to superior brilliance is beautifully rendered by Welch. Loneliness, the feeling of difference and the urge to break free of imposed codes of behaviour are all contained in the way Orvil thinks and makes contact with the world. Like many a young gay boy he "feels."

Orvil had a literal materialistic picture of his own heart, soft, bleeding, frightening as butcher's meat. It was blind, yet with a life of its own.

A boy discovering himself, his place in the world, his sexuality: all this is captured in a passage describing Orvil playing with a tube of lipstick he has stolen from a local chemist's shop.

Orvil went over to the glass, wound up the stick, and then began to cover his lips with a thick layer of colour. Soon they were gloriously cerise and sticky looking. Orvil pouted them.... He put two large circles of red on his cheeks and made himself into a Dutch Doll. He frizzed his hair until he looked rather pretty and depraved.

In reading Denton Welch the effect is pure pleasure indeed.

Peter DeRome makes gay "art" films. Having never seen one of them I can't comment on his ability to create erotic visual imagery. Having read his autobiography I would suggest he forget the pen and stick to the camera, no matter what the quality of the work may be. *The Erotic World of Peter DeRome* should be retitled *The Rather Ordinary World of Peter DeRome* (who has on occasion made a skin-flick or two).

One thing we know about Mr DeRome is that most of his adult life has been devoted to the search for the perfect cock.

... in my experience the average black penis is larger and fleshier than the white. The eternal search is, of course, for the perfect prick, and as with most other things, there aren't too many around.

Ah, yes, life is full of disappointments.

The more everyday realities, not to mention the major turning points in his life, are virtually rushed over in eagerness to describe that next big black dick.

When I did pull down the zipper and prized out his cock from its position straight down the leg, it was all and more than I knew it would be.... But sadly, he would never know it or be able to realize its full potential.

Sadly, this memoir never rises to what, at times, it hinted it was capable of becoming.

Ron Schreiber's *Tomorrow Will Really Be Sunday* are poems of searing honesty. They have at their core a healing truth that is borne of the ability to look disappointment in the face. This awareness takes the form of accepting being alone as something that is as natural as the change of seasons, and not necessarily evidence of failure. From "What You're Teaching Me":

planting — you seem to know  
is letting things  
happen in their own time  
or helping them when they need help  
and listening attentively to what they say  
even if they don't use words.

Schreiber's voice is one that clearly expresses the conflict derived from existing in many places, but living in none of them. As gay men are we simply what the ghetto defines us as being, or are we inhabitants of the larger world first? We may travel in packs, but even wolves take off to be alone after a good kill.

I wonder whether  
there'll be another  
faggot in the dunes and  
if we'll like each other

As the title of this collection suggests, there is a long day ahead — so wake up and smell the coffee.

he has sucked four  
thousand six hundred  
fifty-two cocks and if you  
think you're a big deal  
remember you are only  
four thousand six hundred  
fifty-three.

The International Gay Association Conference being held in Toronto July 3 to 7 will include an interesting variety of cultural events. One of these is a poetry reading which will be held at the Rivoli, 334 Queen St W, on Tuesday July 2 at 8 pm. John Robinson from New York (who like myself appeared in Ian Young's *The Son of The Male Muse*) will be in town for the event, and our very own Sky Gilbert, John Grube, Ian Young, Richard Summerbell and David MacLean (blush, blush) will also be on hand to read. This evening should prove enlightening even for those with only a remote interest in poetry (devotees should circle their calendars right now!). ●

*In Youth Is Pleasure* by Denton Welch. EP Dutton Inc, 2 Park Ave, New York, NY 10016. \$7.95 US.

*The Erotic World of Peter DeRome* by Peter DeRome. Gay Men's Press, Box 247, London, England N15 6RW. \$7.50 US.

*Tomorrow Will Really Be Sunday* by Ron Schreiber. Calamus Books, Box 689, Cooper Stn, New York, NY 10276. \$4.95 US.



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Despite its short herstory, Spinsters Ink press has managed to build an impressive list of titles, including contemporary lesbian classics such as *The Cancer Journals* by Audre Lorde and *Bones and Kim* by Lynn Stronglin. Founded by writers Judith McDaniel and Maureen Brady, Spinsters seeks to "publish between the cracks of what can be imagined and what will be accepted." Spinsters Ink's latest titles aptly meet this serious and committed aim to publish quality lesbian and feminist writing.

"marginal" knowledge of specific images (for example, "the house of women") has been present through lesbian literary herstory.

According to Grahn, "More than one lesbian has been kept from floundering on the rocks of alienation from her own culture, from her own center, by having access, at least, to lesbian poetry." In her lively analysis Grahn not only points out the central, powerful place of lesbian poetry in both Sappho's time and ours, her examples of the existing fragments of Sappho's work beside that of nine other representative lesbian writers reveal a distinct tradition of lesbian poetry that has managed to survive 2,600 years of being forced underground, hidden or silenced, either by omission or deliberate mis-reading. *The Highest Apple* is a rich and exciting work that initiates a re-claiming of this tradition, and its clear and personal style once again reconfirms Grahn's gift as both a writer and a scholar.

*The Woman Who Owned the Shadows*, a first novel by poet and native American scholar/critic Paula Gunn Allen, is a complete departure from the traditional form of the novel. In this story



illustration: Renata Jankowski

*Winter Passage* by Judith McDaniel is a delicate and carefully constructed novel of self-discovery. In it, we encounter three very different women: Elizabeth, a mother of five who leaves her husband to move in with another man; Claire, a woman of talent and artistic vision whose domestic situation causes her to mistake her anger for madness; and Anna, a poet and professor of literature whose budding lesbian identity is a source of personal pleasure and professional disaster. Bound together through the winter in rural Vermont, each of these women comes to terms with her own separate needs and visions, and makes decisions that force her to grow toward the new life she has chosen. *Winter Passage* is a quiet and thoughtful book which brings the reader close to the lives of each of the women. In an understated manner, McDaniel has managed to capture what is both ordinary and incredible about each of these women. *Winter Passage* must be read slowly and returned to often; for in it, Judith McDaniel has given us more than just a moving novel of these women and their lives — she has articulated the importance of women bonding with each other, the bonding that is the source of strength for the women in *Winter Passage*.

*The Highest Apple* is a series of wonderfully fresh and intriguing essays by poet Judy Grahn that demonstrates the strength and immensity of a lesbian cultural network that has existed from the days of Sappho through present-day lesbian culture. By drawing together a host of similarities that exist in the writings of Sappho and other lesbian poets as varied as Emily Dickinson and Olga Broumas, Grahn shows readers how this

about Ephanie, a mixed-blood woman split between the two cultures that form her reality, Allen relates native myths which help to explain and provide a deeper context for Ephanie's personal struggles. By combining the actual events of her life with a greater spirit aspect, Allen creates a layered literary form that not only mirrors Ephanie's sense of being in limbo between two worlds, but also demonstrates her need to build a life that will link the Indian and white cultures. *The Woman Who Owned the Shadows* is difficult, even frustrating, because it presents a very different literary structure that takes us far from what is familiar and comfortable. However, having faith in the author's methods, *The Woman Who Owned the Shadows* rewards us by helping us to expand our perceptions and "see" in a way that has been closed to most readers until now. ●

*Winter Passage* by Judith McDaniel. \$6.95 US.

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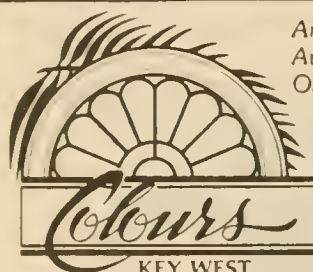
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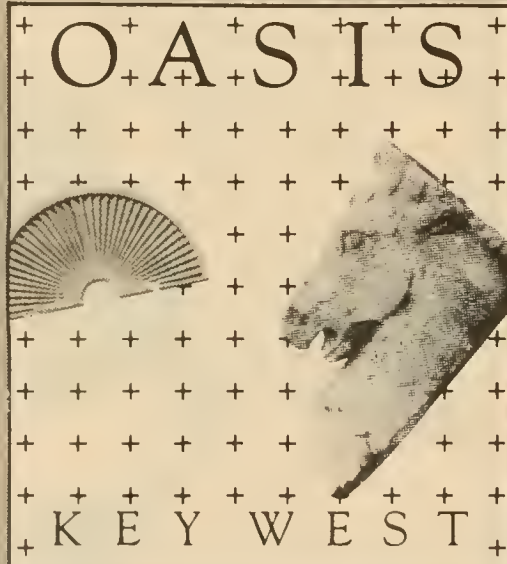
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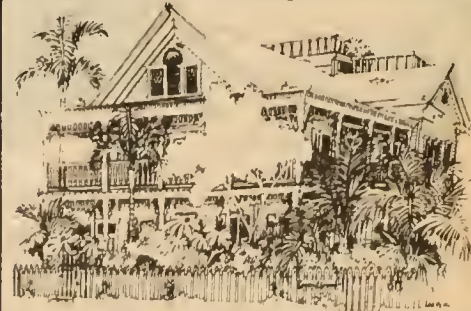
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NOVA SCOTIA: Lovett Lodge Inn. Victorian, antiques, alpine. Near St. John-Digby ferry. Brochure: Box 119, Bear River, NS B0S 1B0. (902) 467-3917.

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THERE'S A BOOK BEHIND THIS MAGAZINE. London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive... engage any generous intelligence." The book is called *Flaunting it! A Decade of Gay Journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called "a pleasure to read... so well editing that it becomes a document of the first decade of gay liberation." Send \$9.95 today to Flaunting It!, Box 639, Stn A, Toronto ON M5W 1G2.

## WE PAY CASH

FOR USED GAY magazines. Orion Books, 544 Yonge St (4 doors north of the Parkside Tavern) Toronto, Ontario M4Y 1Y8. Tel. 923-5537.

## MESSAGES

Peter: I can't fault you for deciding to serve God, but God only knows how much I miss you. There's nothing stopping us from being friends. If you want to walk east along Wellesley, give me a call and I'll walk west. My number hasn't changed, nor has my address. Bruce.

PATRICK RIOS-Your correspondence of last summer intrigued me, as you can imagine. I tried to locate you last fall, but without any luck; events seem to have intervened to keep us from meeting. I would be interested to hear from you, even if your proposition no longer holds. I am curious to hear the end of your story. Bill.

DAVE W. Our friendship has a special meaning to me. You're so very special. You make me feel that way too. Please do write me A.S.A.P. As I still want to come to visit with you in July or August. Love Terry Taylor.

#### SEARCHING FOR A FRIEND

IF YOU ARE a fellow Catholic, and run a cleaning business, and talked to me at Buddy's for two hours on Friday night, May 3, why did you leave without saying anything? I would like to hear from you. Ed. Drawer F266.

## GROUPS

BABIES, DADDIES, MOMMIES wanted for diaper club newsletter. Pictures, stories, suppliers. For more details write Box 926, Vancouver BC V6G 2N7.

### SASK RURAL GAYS

THOSE INTERESTED in forming a correspondence/contact club for rural gays in Sask./Alberta, send name, address, physical characteristics to Boxholder, Box 2421, Prince Albert, SK S6V 7G3.

### GAY INVESTMENT CLUB

NEW, BUT NOW ACTIVE club seeks a few more male members. Last chance, so write today with details of interests. Drawer F195.

## WANTED:

Disabled women interested in a  
support group and/or action for  
accessible women's services,  
events, information, housing, etc.  
For more info write Pandora at:

**DRAWER F344**

## VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

## OTHER

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall, Toronto, or call 362-6928 or 961-8046. We are here to help you.

## FRIENDS

### INTERNATIONAL

POLISH WOMAN, 33, would like friendship with Canadians: lesbian/bisexual women and men. I offer hospitality and would like to come to Canada for a holiday. Will answer all letters. Please write with sexy pictures. Drawer F300.

### TORONTO

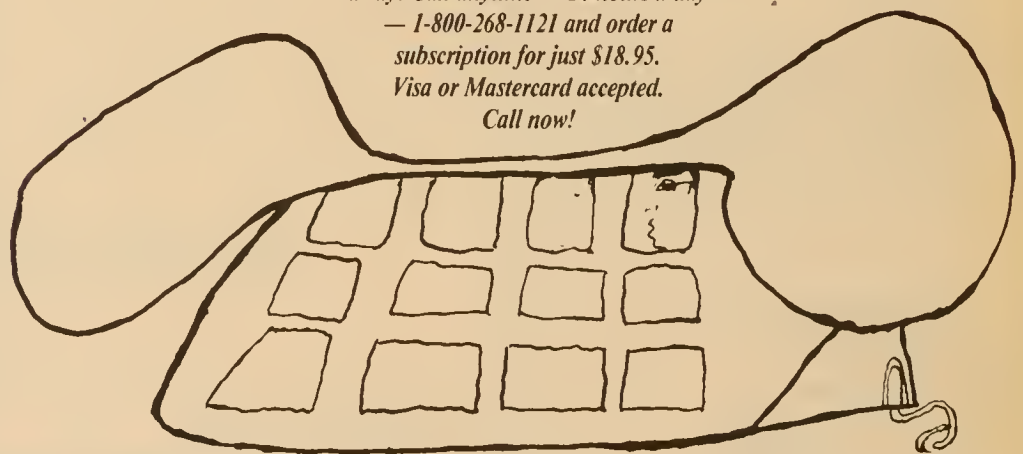
MALE, GAY, 29, healthy non-smoker seeks honest woman for friendship and marriage. Serious commitment. Drawer F297.



Renata Janiszewski  
Commercial Illustration  
860-0731 (nights)

## DIAL, DIAL MY DARLING

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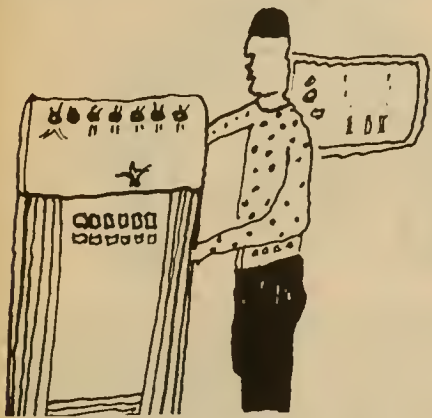
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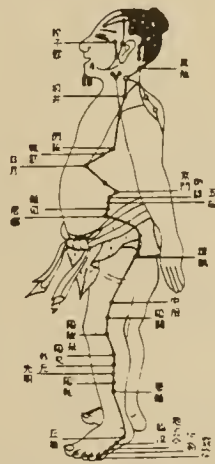
## MORE FUN THAN VIDEO!!! (?)



TBP's production department needs typesetters familiar with a Compugraphic Editwriter 7500. Time commitment is negotiable but we would like people who are reliable and experienced. If you would like to volunteer please call Gillian or Robyn at 364-6320.

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## ● MONTREAL ●

STUDENT CHECKING OUT Concordia in Montreal needs cheap accommodation and guide August 21-31. No interest in sex. Si Francophone, Tant Mieux! Offer same in Vancouver. Write Glenn c/o VCC Program Evaluation Unit, 1155 East Broadway, Vancouver BC V5T 9Z9.

## FRIENDS FEMALE

### ● KITCHENER/WATERLOO ●

I'M A THIRD YEAR university student looking for gay females to be friends or lovers. You should be honest, responsible (especially emotionally), and not into drugs. Prefer clean, good-looking, fit people who like dancing, bicycling, exploring new places and have a thirst for knowledge. Drawer F207.

## FRIENDS MALE

### ● INTERNATIONAL ●

#### GENTLEMAN OVER 50?

MASCULINE, ATTRACTIVE, EUROPEAN male, 34, tall, trim, affectionate, sensitive, visiting USA and Canada summer '85, seeks masculine, warm, caring man over 50 for correspondence, visits, hopefully permanent relationship. May relocate anywhere for right person. Please send detailed letter and photo. Box 427, 1000 Brussels, Belgium.

PHILIPPINES: YOUNG, good-looking Filipino guy, 19 years old, 169 cm tall, AB psychology student, fashionable, well-tanned, loves theatre arts, yachting, surfing, car driving and Asian cooking. Seeks contact for sincere, honest, gay relationship. I am very much sexually flexible. Please respond to MR. MITCHEL ESPADILLA, BOX 741, Bacolod City, 6001, PHILIPPINES.

POLAND: YOUNG MAN, handsome, athletic physique, genuine and sincere, seeks other friends for correspondence and friendship. All answered. Drawer F293.

#### NIAGARA-HAMILTON-TORONTO

BODYBUILDER WITH GOOD PECS wanted for pec/tit worship by GWM, 38, 5'10" 160 lbs. Safe J/O sex. No S/M. Box 56, Niagara Square, Buffalo, NY 14201, USA.

## ● ALBERTA ●

GWM, 34, 5'11" 155 lbs, brown hair, blue eyes, professional. Interests include: bicycling, swimming, squash, travelling, theatre, classical music, long walks and cuddling. You: white, black, Oriental, Asian, not important but under 35 and in good shape. Will answer all with photo. Drawer F219.

#### MUSICIAN SEEKS FRIENDS

PIANIST, 51, seeks lover or friend. All races welcome. Interests: music, cycling, photography, books and politics. Photo appreciated. All letters answered. I am 160 lbs 5'7, nice body, tanned. Drawer F296.

#### YOUNG MARITIME MALE

HERE IS AN OPPORTUNITY to live in Alberta with affectionate middle-aged man. Lots of care and support for the right guy. Write Drawer F291.

## ● CALGARY ●

### FUCKBUDDIES

FUCKBUDDIES FOR REGULAR and/or occasional sex wanted by couple. Max waist 32". Discretion and mutual trust a must. Write Box 1002, Calgary, T2P 2K4.

#### SUCCESSFUL PROFESSIONAL GWM 33

ATTRACTIVE, HAPPY, FIT 5'11" 140 lbs, non-promiscuous, into fitness, varied interests, socially active, intellectually stimulating, romantic and affectionate rather than hot and heavy approach to sex. Seeks similar affectionate well-established man with warm heart 30-40. Drawer F283.

A MOUNTAIN TRAIL under a blue, blue sky; falling leaves; movies, dancing, skiing Louise, being silly, snuggling close, the whispered words "I love you"...like it? GWM, 31, 5'9" 125 lbs, red/green, bright, likeable, straight-acting seeks bright, affectionate, reliable GWM under 32 who likes self and others. For good times, friendship, possible relationship. Prefer slim, blond "boy-next-door." Please write: R.M. Box 165, 401 - 9 Ave, Calgary, T2P 3K5.

### SLAVES

CALGARY MASTER looking for slave(s) into S/M submission and strict training. I know what you need and I know what I am doing. Write detailing your desires and qualifications to BOX 274, Stn T, Calgary, T2H 2G8. Serious only.

### TOILET REQUESTS

ACTION SIR! Slave is available weekday evenings for master who is into scat, water sports, whipping. Descriptive letter gets descriptive reply. Slave is not able to travel due to type of business. Phone 243-8398 or write Suite 188-181, 401 9 Avenue SW, Calgary, Alta, T2P 3K5.

#### CUDDLY TEDDY BEAR WANTS YOU

ARE YOU OVER 25 and have your act together? Please write with photo. Myself — I am 37, blue eyes, considered good-looking. All replies answered. Drawer F329.

## ● REGINA ●

GOOD-LOOKING GWM, 30, 5'11" 150 lbs, with talented deep throat. I want to give head to a dominant, hung straight or bi male who expects expert service as his due. No reciprocation, just sit back and enjoy. Regina. Drawer F286.

VERY HUNG UNCUT stud 29, 5'10" 140 lbs, into leather jackets and jeans, wants service by horny, uninhibited guys. So down on your knees and let me show you how much you want it. Regina. Drawer F284.

## ● SASKATOON ●

LOOKING FOR DOMINANT cowboys, leathermen, bodybuilders, studs (25 to 40), into hot nights in secluded places. I'm 27, 5'10" 147 lbs, brown hair, moustache, scruffy, horny. Drawer F216.

## ● MANITOBA ●

#### SOUTHWEST RURAL MANITOBA

SOUTHWEST RURAL MANITOBA, 31 year old, inexperienced, passive, GWM, seeking dominant muscular well-hung gay/bi white males for demanding weekends. A serious relationship is not necessary but pleasure a must. I am a professional but would enjoy strong, physical, erotic sessions with non-professionals. Some professionals bore me. Enjoy swimming, music, motorcycles, sports, cars and horseback riding. A photo appreciated and discretion essential. See you. Drawer F301.

## ● WINNIPEG ●

GWM, 26, 6' 180 lbs, GOOD-LOOKING, all-American type, interested in meeting husky fit male 30-45 for discreet good times. Photo appreciated. Drawer F238.

## ● ONTARIO ●

GWM COUPLE, 30s, seek others, single or couple, for friendship, good times, sex etc. Have cottage on beach, enjoy sunning, swimming and sex. Reply with photo. Box 36, Perkinsfield, Ontario L0L 2J0.

#### CANADIAN BODYBUILDERS

AM INTERESTED IN meeting professional and serious bodybuilders of Canada for get togethers. Will pay all expenses required. Bodybuild myself. Those interested write with photo, serious only. Drawer F220.

## ● SOUTHERN ONTARIO ●

CALIFORNIAN EX-SAILOR 27, 6 ft 190 lb, straight-acting seeks 18-30 yr masculine Simcoe County male. Box 873, Barrie, L4M 4Y4.

COUNTRY LIVING in a good home environment. Young gay male has set up housekeeping and has room and board for two retired gentlemen. This includes three good meals a day, all washing done, beds made daily. Help with medication and trips to the doctor if needed. Help with general appearance, also outings such as parks and fishing. Also includes home baking, homemade bread, pies, muffins and pastries. You also have use of the house. In general, I will care for you and I think you will be happy. Only those interested need apply. For more information, please send photo and phone number. J Barrett, Box 96, Hanover, ON N4N 3C3.

MASSAGE LOVER, 37, loves giving and receiving long, sensuous massage. Till you are dying to come. Box 294, Streetsville P.O., Mississauga, L5M 2B8.

TRANSVESTITE for interesting times wanted by male, 5'11" 37. Photo if possible. Box 294 Streetsville Post Office, Mississauga, Ontario, L5M 2B8.

GREY COUNTY MALE, 28, artistic, sensuous, straight-acting seeks masculine together male to 35. Photo and phone ensures fast reply. Drawer F323.

WANTED: Friend, companion, lover. I am 25, fit, 6' 165 lbs, blue eyes, brown shoulder-length hair, presently bearded. I am intelligent, caring, culturally aware, humanist, environmentalist, enjoy people, wry humour, compassion, honesty, sex, walks, movies, good foods, camping etc. If interested in friendship or more, please reply with number/address. Drawer F339.

RURAL, SELF-SUFFICIENCY. Professional, 37, actively considering rural relocation, seeks contacts with others interested in self-sufficiency, organic gardening, passive solar, other renewable energies and similar ideas. Box 832, Station Q, Toronto M4T 2N7.

#### OAKVILLE/BURLINGTON AREA

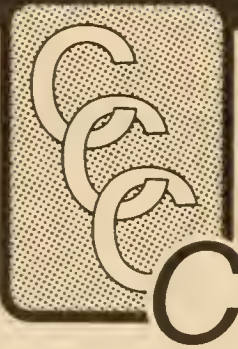
GWM, 28, PROFESSIONAL, slim build, serious, sensitive, anxious to meet similar 28 plus GM non-smokers for sincere friendship with potential for monogamous, loving relationship. Drawer F342.

#### LEATHERMAN

GWM, BLOND, 33, 6'3", discreet, straight-acting, mature, seeks relationship with leather-oriented man. Must be stable, mature, Greek A/P, French A/P, willing to explore limits together. Photo, phone Drawer F315.



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### Books, magazines, movies, media...

#### Ideas.

The people who put together the feature and review sections of *The Body Politic* are looking for recruits: people who can join us in making decisions about how a gay liberation magazine should reflect our lives — and who can share with us the work of turning ideas into print. If you can spare a few hours a week and think you'd like to get involved, give us a call at 364-6320 or drop us a note: The Features and Reviews Group, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Attention: Rick Bébout.

### Reading the classifieds? Maybe you should try writing one.

The Body Politic's classifieds are a good way to find a place to live or offer one, to get a job or fill one, or to catch someone you'd like to spend some time with.

### PARTICIPANTS URGENTLY NEEDED FOR AIDS STUDY



Toronto-based men who have had sexual contact with men ill with any AIDS-related condition (including persistent swollen lymph glands) are needed urgently. Also, any man ill with AIDS or an AIDS-related condition (anywhere in the world) should inform his Toronto-based male sexual contacts of his illness and of the urgent need for them to volunteer for this University of Toronto study.

#### Participation offers:

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- This study will investigate why some men are more susceptible to AIDS than others. For eligibility or other information don't delay!

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(MON-FRI 9 am to 6 pm)



● G O D E R I C H ●

**HIRSUTE MALE WANTED**

GWM SEEKS HAIRY well built white male 22-36 for fun and possible relationship. I like beards and/or moustaches but not essential. Enjoy wine and gentle loving. Must be discreet. Write with P/P if possible. Those with photo get fastest reply. Drawer F302.

● L O N D O N ●

**COLLEGE JOCK**

GWM, 25, 6' 175 lbs, muscular athletic type, new to gay scene, seeks same for fun times and a hot summer. Photo appreciated, discretion assured. Drawer F281.

● S T R A T F O R D ●

PROFESSIONALLY STABLE, sexually secure, GWM, 32, 5'8" 140 lbs, bearded biker likes wrestling, bowling, mechanics, driving convertibles, back roads, alcohol, no drugs. Seeks Dad/brother w/own motorcycle for summer riding and safe sex. You are stable, secure, paternal, hirsute, 30 plus. Stratford area or riding through. Polaroid appreciated. Drawer F304.

● K I T C H E N E R ●

ATTRACTIVE GWM, 27, 5'6" 130 lbs, brown hair, green eyes, French active, Greek passive, seeks attractive non-promiscuous, very well-endowed, masculine man, 25-35, for good times and possible relationship. Mild S/M, W/S, abusive talk OK with right person. Send letter, photo and phone. Drawer F287.

**HUNKS WORSHIPPING**

34 WM, muscle not disease. Like: J/O, cock/ball/tit/nipple play, rock hard muscle, virile masculinity. Dislike: fucking (passive), kissing mouth, fluid exchange, intense weirdness. Immaterial: age to 55, race or face. Your pic gets mine. Drawer F282.

GWM, 21, 6', very shy and inexperienced, looking for friendship with affectionate, sincere, young male. Photo nice, not necessary. Box 1251, Stn C, Kitchener, Ontario, N2G 4G8.

● S U D B U R Y ●

**LIVING IS FRIENDSHIP**

I'M A NICE GUY, REALLY! Age 32, 5'6" slim, attractive, employed. Your age is close to mine, enjoy theatre, cinema, daytime hiking and canoeing, a drive in the country, also just relaxing under the sun. We might even enjoy stimulating conversation. I have a Fantasy to be loved by a slim man with a hairy chest, legs, arms and a trim beard. You won't find me in a Sudbury bar. So write now. Try me. Drawer F307.

● T O R O N T O ●

LONELY WHITE MALE, 24, seeks oriental for gentle times. I am a student, 5'7" 125 lbs, slim, seeking student or young professional. I am very discreet and health conscious. Send photo and letter and I will do same. Jeremy, 65 Front West, N° 030-142, Toronto, ON M5J 1E6.

**TATTOOED MEN WANTED**

HEAVILY TATTOOED MEN, at any age/size, sought by handsome Asian, 23, 5'10" 126lbs. Will travel anywhere. Photo (nude) appreciated. Drawer F221.

MASTER NEEDED by young slave. GW Portuguese, 21, 5'9" 165 lbs, wants kind, firm master who will teach S/M, B/D, T/T and other pleasures to make me serve. Send photo, phone and good letter. Will consider any, especially master my own age. Drawer F193.

STRAIGHT-BEHAVING, professional, intelligent, honest, sincere, discreet, clean gay white male, reliable, 28, 5'8" 150 lbs, seeks friendship with attractive male with similar qualities. Photo/phone. Thanks. Drawer F213.

I AM A 32-YEAR-OLD MALE, 6'4" 200lbs, lean, muscular swimmer's body, physically fit, clean-cut, professional, financially secure, intelligent, sensitive, outgoing and stable. Looking for permanent relationship with a male who has similar qualities. You must also be a hunk who is a top man, hung and cut, 25 to 35 years old, 6' or over, masculine appearing and acting, no beard, no moustache. Photo and phone please. Drawer F212.

**WRESTLING FANTASY**

THERE MUST BE a big guy who can satisfy this fantasy and others regularly, so put on your sweaty well-used jock-strap. I'll make you put more sweat into it. Let's test your powerful legs. It could be fun. Discretion assured and expected. Let's wrestle. F209.

ATTRACTIVE CHINESE, 20s, seeks sincere guy, 18-38, for serious long term relationship. Sincere only! Photo appreciated, all answered. Drawer F201.

YOUNG MAN, 5'9" 170 lbs, medium fit build, seeks young male for camping and fun. Drawer F298.

**NEED PHOTOS OF YOURSELF**

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9 am to 7 pm.

HANDSOME, 27, 5'10" 155 lbs, brown/hazel, top, seeks cute bottom in 20s. I am warm, affectionate, full of life and love. Take a chance. Reply with photo. Drawer F295.

HEALTH-CONSCIOUS BODYBUILDER wishes to meet other well-built men, into hugging, necking, body contact,

chest play, frottage, J/O, wrestling and oil and sweat sessions. Please enclose photo. Drawer F280.

GAY MALE, 60, retired professional, average looks, sincere and unpretentious, would like to meet other gay males for friendship, possibly more. Enjoy films, theatre, classical music, ballet, books and more. Drawer F303.

"PISCES" LATIN MALE, 45, multilingual, average weight/height/ looks, little body hair, seeks younger, virile Bi or TV Bi male for frequent sex, race unimportant, but must be very clean. I am passive Greek and active French—no pain, S/M, beards, B/D. Photo and phone number

joy movies and fun times. Discreet. Why not write and see what develops. Drawer F311.

YOU'RE 20-40, gentle, caring, quiet, under 160 lbs; like: classical music, old films, sucking, touching, J/O, sleeping together, sunbathing, museums, Stratford, picnics. Dislike: bars, smoking and drinking. I'm similar. Drawer F294.

**WATERSPORTS**

THE FOUNTAIN OF YOUTH does exist. GWM, 30, hung, uncut, good build, clean shaven. Have downtown apartment. Would like to meet well-endowed beer drinkers

PHOTO: DAVID BLAIR



answered first. Clean, wet, Greek actives most welcome. First Ad. Drawer F309.

**"HEY! WHERE'S THE OLD MAN?"**

EASY-GOING, FIT, MALE, 38, looking for sexually active, culturally progressive male, 21-28. Interests: progressive music, cycling, weight-lifting, aerobics and travel. No booze, no drugs. Dad is at home, waiting to hear from you. Objective: relationship. Serious replies to PO Box 1057, Stn F, Toronto, M4Y 2T7.

ATTRACTIVE WM, 24, 165 lbs, seeks clean shaven muscular or lean WM to 30 for clean fun and good times. Replies to "C," Box 1128, Stn F, Toronto, ON M4Y 2T8.

**BEAUTIFUL PEOPLE???**

WHERE ARE THE REALLY beautiful people — the successful guppies who are beyond trendy superficialities? (It's not the bar crowd that runs this town!) Prefer qualities to match mine — dependable, quiet, open, intelligent, gay men with integrity, 25-40, wanting a non-promiscuous, supportive relationship. Write in confidence. Thanks. Drawer F204.

**TEDDY BEAR**

NOT YOUR NEW TRENDY type but a comfortable, well-worn (40s), plump (205 lbs), hirsute model, who needs hugging, cuddling, affection, loyalty and friendship. I need an intelligent, outgoing playmate. Interested in companionship too. Drawer F229.

HOT SUMMER FOR YOU TOO! Want to play safe? Hot, long, sweaty, oily, massage, J/O session. Open for fantasy with a 34-year old (looks younger) 5'9" 160, long blond hair, good muscular body. Prefer well proportioned body. Send picture and preference letter. Hope you have a nice summer, too! Drawer F292.

SUCCESSFUL PROFESSIONAL GWM, 38, 5'11" brown hair, brown eyes, 158 lbs, seeking new friends. I en-

joy movies and fun times. Discreet. Why not write and see what develops. Drawer F311.

GWM 30s, non-smoker seeks discreet friendly male for mutual pleasure. I like lingerie and hours of stimulation. Send phone and photo. Drawer F305.

RIMMER, GWM, 32, 6' 170 lbs, would like to service your ass. Into fantasy trips of all kinds, bondage, watersports etc. Videos, JO sessions. Drawer F131.

ATTRACTIVE BISEXUAL late 30s. Clean, healthy, not into bar scene, requires servicing. Age, race, looks unimportant, no strings, no games. Just action and discretion. Drawer F239.

**HOT & READY TO CUM**

GWM, 35, 160 LBS, 5'6" seeking a young male for long and hot horny sessions. I like oral, j/o, cuddling. Prefer male 21-35 who is slim or average build, cut, hung and has lots of dark bushy cock hair. I also like a male who wears jeans and T-shirts most of the time. Should have apartment in Toronto. Send detailed letter with photo and phone number. Drawer F231.

BLACK HUNG STUDS! Eager white handsome young slave offers complete oral and anal service. Have video. Command me, sir! Drawer F234.

F/F BODY BUILDER bottom seeks aggressive top or versatile stud for deep therapy; receptive, hot ass play. Safe/clean/healthy. Drawer F233.

**LEATHER NOVICE**

GWM, 34, BLOND, 5'8" 145 lbs, 7" cut, well established, own place, seeks relationship with leather oriented man, travel, workouts, jogging, Greek, French, fantasy. Photo please, if possible. Drawer F227.

**NO NEED TO BE ALONE**

GUESS WHAT? There are many terrific people in Toronto who don't waste their lives in bars and discos. If you are into personal growth, healthful living, long-term friend- or relationships, and couple independent thinking with mutual respect, then let's meet. It's fun to be alone together! Write and find out. Drawer F199.

MARRIED MALE, 33, 5'10" 180 lbs, brown hair, moustache, muscular, handsome, seeks discreet expert French active male for mutual benefit. Day/night. Short note, phone, all answered. Drawer F312.

A GW HIM 'N HIM couple are seeking other singles or couples, any race, for good times. We're professionals, 36 & 41, good-looking (but aren't we all), interesting people. We enjoy each other but would like to share that enjoyment. As Auntie Mame reminded us... 'life is a banquet and most poor beggars are starving to death.' Come, enjoy. Write soon and tell us about yourself. Photo would help. Drawer F299.

ARE YOU CARING and understanding? If so, you're the person I'm looking for. I'm 32, GWM, 5'7", brown hair, blue eyes. I'm good-looking and keep my body in shape. I work for an airline and would like to meet someone who understands that includes I have to travel. If you can accept that, I'd like to meet you. I'd love to have someone to come home to. A photo guarantees an answer. I have no racial or ethnic prejudices. Drawer F290.

LONELY YOUNG GUY, looking for a guy in his later 20s to mid 30s for a possible relationship. I'm 22, a recent university grad, 5'10" and 140 lbs. If you're looking for more than one night, and like cuddling, give me a try. Drawer F289.

ATHLETIC, FIT, SLIM, guy, 24, 5'7" 130 lbs, muscular, established, stable, fun, sincere, discreet, honest, seeks new friends. Reply with phone. Drawer F288.

CUDDLY, VERY MUSCULAR, gay male, 30, nice smile, seeks a relationship-oriented down-to-earth man. My interests include: biking, jogging, books, movies, dancing, weights and meditation. Drawer F279.

WHERE IS THE GWM, 40-50 year old master with the hand to give a panty-clad, garter belt and short-skirted bottom a TLC spanking. Only those who act on reply — others no need. For the one who is master, the panties will surely drop. Drawer F225.

DOMINANT, FRIENDLY, masculine GWM, non-smoker in 40s, wants to stimulate and fuck non-competitive, gentle GWM with slim body and firm buns. Me: a pleasant-looking guy, 5'10" 165 lbs, 6" cock with a good sense of humour. You: reality-oriented single, who isn't looking for a fantasy man or coitus machine. Let's enjoy my sexiness and energy. Phone numbers only please. Pax. Drawer E675.

**INEXPERIENCED MALE**

HANDSOME, WELL-BUILT, Oriental male, 33, recently immigrated to Canada, new to the gay world. I am very academic (2 BAs), discreet and health-conscious. If you are under 36, healthy mind and body, absolutely monogamous man would like to fall in love with you. Send phone number and photo if possible. Drawer F317.

GWM, 33, 5'7" 145 lbs, attractive, masculine but gentle, understanding, seeks very attractive TV, TS or effeminate male for relationship. Drawer F318.

TIGHT BUNS, 33, seeks very gentle hog dog. Age and looks are not important, phone and photo appreciated. Discretion assured. Drawer F319.

HANDSOME, BLOND 24-year-old GWM loves huge cocks. Would like to meet attractive well hung GWM under 40 for hot sex, possible J/O, W/S. Reply with photo. Drawer F320.

PITCH A TENT, paddle a canoe, or be creative with your hands without worrying about your hair and I'd probably like you. My imagination extends beyond weekend bar hopping. I'm good-natured, creative, young, attractive and inspired by honest yet crazy friends. Be a man who's not afraid of losing masculine qualities by having real fun and write with photo. Drawer F321.

PERMANENT, MONOGAMOUS LOVER sought by conservative introverted GWM, 34, 5'10" 155 lbs, handsome. You are 32-40, intelligent, frank, unsarcastic, quiet, caring, clean-living, and looking for someone special to share your life with. No one-night standers please. Reply Box 195, Station B, Hamilton, L8L 7V7.

BLACK, ATHLETIC, ATTRACTIVE, masculine male, professional, 31, who is fit and healthy, considerate, easy-going, responsible, with many interests and sense of humour, seeks attractive, together, responsible, masculine male for friendship. Photo/phone appreciated and answered first. Drawer F322.

ATTRACTIVE EXHIBITIONIST, slim, defined, hung, seeks good-looking studs who'd enjoy making me strip and flex in daring circumstances. Hot to display my tied-up physique for bodysports training! Rush me details. Drawer F325.

HOT, HORNY, MUSCULAR, 5'7" 140 lbs, blond, moustache, hung, 32. Passive but not G/P. Seek young muscular (must) dominant guy into humiliation. I'll lay back, you work me over. (No S/M). Afternoons, your place. Drawer F326.

RAUNCHY BOTTOM, 28, 165, drools over leather, verbal abuse, domination, WS, TT and thick beefy meat. Not



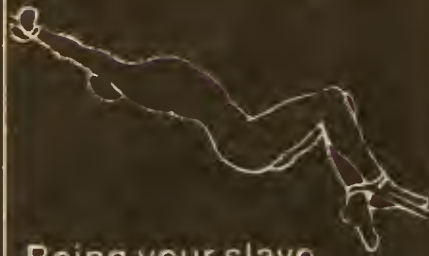
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Times of your desire?  
—Shakespeare

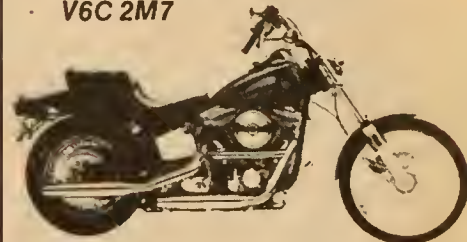
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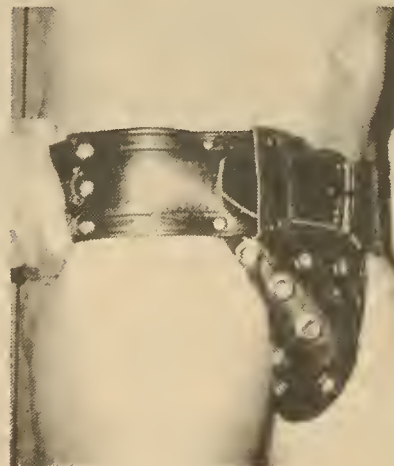
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into heavy SM but eager to please any cocksure topman. Detailed letter and photo appreciated. Drawer F327.

**ATHLETIC TORONTO MALE**

28, ATTRACTIVE, CLEAN-CUT, trim body, 5'10" 150 lbs, brown hair, green eyes, masculine, considerate, seeks clean-cut male, 18-35 for summer fun, sports and quiet times. Tend to prefer smooth-bodied types with light-coloured eyes. Photo and phone appreciated. Drawer F328.

YOUNG HOT MASTER any race into fucking, wanted by attractive slave, 6' 155 lbs, 38 years old, into whipping B&D, W/S, F/F, beginners OK. Drawer F330.

ATTRACTIVE ORIENTAL MID-20s with good body who is warm and sincere, seeks GWM between 28 and 38 for friendship and possible relationship. Photo and phone number appreciated. Drawer F332.

**BLACK MALE WANTED**

HI THERE! Good-looking, straight-acting, genuine, well-travelled white male 35 seeks special black guy, nice build and endowment, for relationship/friendship/hot times. Send phone, photo if possible with brief description. Strictest confidence given. Drawer F333.

THOUGHTFUL AND GOOD-LOOKING GWM 25, 6'2" 175 lbs, physically fit. Would like to meet a compatible, monogamous person for a permanent relationship. I'm intelligent, humorous, romantic, and would like to share my life (the good times and the bad) with the same. I'm happy going out for dinner, the show, etc. or staying home with someone special. If you are looking for the same and believe in a commitment please reply with phone number. Photo appreciated but not necessary. Drawer F334.

**HANDICAPPED? WANT RELIEF/FUN**

GWM, 33, will provide sexual relief, pleasure. Prefer very young handicapped Greek A/P also. Frank letter, photo (returned), phone for quick reply. NE Metro preferred, not essential. Drawer F335.

MASCULINE, AFFECTIONATE PROFESSIONAL, 37, 5'10", trim, good physique, moustache, hairy, circumcised. Enjoy fitness, outdoor activities, travel, theatre, movies, music. Seek muscular non-smoker, sincere, 25-45 in Metro area for fun and friendship. Phone and photo appreciated. Drawer F261.

LET'S MEET. I'm a 27-year-old attractive, professional Asian who'd like to meet another compatible man, under 35, for friendship or relationship. I enjoy theatre, working out, travelling and quiet times. Drawer F262.

GOOD SEX, as well as such not-so-trivial pursuits as books, theatre, movies, ballet, opera, gourmet cooking, dining out, bridge, cats, working out, cryptic crosswords, picnics, conversation, golf, racquetball. Professional gay male, 37, whose interests include the above, seeks similar men, 20 to 45, for friendship and more? Phone and photo appreciated, but not essential. Drawer F267.

**DISCIPLINE**

I'D LIKE TO MEET DOMINANT, aggressive guys with good trim bodies who enjoy giving heavy, non-sexual strap-pings. I'm not a slave. Don't go for bondage or far-out S/M. I do like wearing leather. I'm 56, 5'5" 140lbs, work out and have a pretty good body. Have a collection of well-used straps and a place. Jeff Carson, Box 1003, Stn F, Toronto, M4Y 2T7.

GWM, 40, 5'7" 135 lbs, blue/grey eyes, ash brown hair (receding) with a very attractive body who likes aerobics, seeks an honest, sincere male to go to the beach with this summer for companionship and possibly more. Photo appreciated. Drawer F336.

GWM, 31, 5'8" 155 lbs, fairly good-looking, intelligent, sensitive, not very masculine. New to Toronto. Seek sincere, stable masculine GWM age 25-35 for friendship or love. Drawer F338.

**HOT TIMES COMING**

MALES WITH SPIRIT and a taste for the erotic, sought by 6' 160 lb, blond, late 30s for mutual turn-on. Interests include: leather, skin, video, the real thing, light bondage, cuddling. Box 312, Station J, Toronto, M4J 4Y8.

GAY MALE, 27, fit, slim, swimmer, 5'9" 140lbs. White, considered attractive, Greek passive, honest, warm and caring, health professional. Seeking gay male for friendship. Prefer masculine, fit, dark-skinned male over 25 who is Greek active, well hung, and not into the bar scene. Must be an honest and sensitive person who is interested in exploring possibilities for a monogamous relationship. If you think we may be compatible, please reply with phone number. Drawer F340.

ATTRACTIVE WHITE GUY, 33, 5'10" 155 lbs, enjoys nudity and JO. I have VCR but need hot videos. Looking for masculine men over 40, preferably husky whn want to get together for JO. Would like to arrange video party for 3 or 4 compatible people. Write hot letter letting me know your likes and dislikes. Drawer F341.

PASSIONATE LOVE-MAKING more enjoyable than quick sex! Youthful "dude" in 30s seeks you. Box 223, Station "W" 35 Densley.

MATURE GWM, handsome, well-built, educated professional. Blue eyes, brown hair, beard, 155 lbs, 5'10". Wants to meet similar, mutually dominant masculine, affectionate, hot person with varied interests. Reply with photo & phone to Box 170, Station Q, Toronto, ON M4T 2M1.

GM, 40, professional, Toronto resident, looking for significant other. Person must be 35-45, non-smoking, top, masculine and hopefully interested in travelling and arts. Drawer F316.

**HELP ME FIND MY WAY**

A SHY, HONEST, attractive, fit, sexually healthy, sincere male (modest!); age 22. Hopes to form relationship/bond with masculine male 18-40. I have dark green eyes, 5'9" tall, dark brown hair & moustache, medium build. Enjoy camping, countryside, fitness, big bear hugs, and quiet times with someone who cares. So take the time and write NOW. Please allow 3 weeks for response. Drawer F345.

GWM, 48, 6' 200 lbs, enthusiastic expert rimmer, water-sportsman and much more — both ways. Also into leather, enemas, sweat, hot times, fantasies. Need shaving and

cultured, good appearance,wants to meet same or similar for camping, theatre, concerts, travel, other interests. Drawer F243.

I'VE BEEN LOOKING FOR LOVE in all the wrong places. GWM, 30, 5'10", average build, sincere, affectionate cuddler, sense of humour, wants to meet other males 25 to 40 for friendship and/or possible monogamous relationship. Photo would be nice. Drawer F247.

ATTRACTIVE, SUCCESSFUL businessman, 35 years, independent seeks similar good-humoured male 25-35. Tired of bar scene. Serious replies only. Drawer F241.

**PHOTO: DAVID BLAIR**



possibly piercing too. Tell me your scene. Serious earthy types only — no novices. Nothing cosmic. Drawer F276.

GWM, 28, 6' 165 lbs, blond/moustache, educated (2 degrees), self-employed (3 businesses), dynamic, fun, humorous and outgoing. I want a permanent relationship — no one-night stands. However, I am selective: you must be 25-32, intelligent, ambitious, down-to-earth and patient enough to make a friend. Interests include: camping, finance, antiques, travel. Respectable, sincere persons are invited to call 887-9434.

CHINESE, 25, ATTRACTIVE, slim, sincere, discreet, clean, into most things. Seeks mature GWM, over 40, masculine, hairy chest over 40 inches, any shape, size, bald OK, no beard. Show me some good life. Toronto, Edmonton, Calgary, NY. Photo appreciated. Writer Advertiser, 2 Bloor St West, Suite 100-530, Toronto, M4W 1E2.

**AFFECTIONATE GUY SEEKS FRIEND**

ARE YOU YOUTHFUL, attractive, non-smoker, quiet, friendly, sincere, hot, horny, love to travel? You can share my house and car in Mississauga, 3 bedroom, piano, stereo, patio, park setting. No rental fee, GO Transit to city. Send detailed letter with phone and picture if possible. I'm a youthful 50, love music, gardening, cooking, theatre, fitness. Drawer F244.

GOOD-LOOKING, FASHIONABLE Chinese male, 24, 5'9" 138, brown hair, eyes, straight acting, fun-loving adventurous. Seeks WM to 30 for get-togethers, possible relationship. Candid replies with phone to Box 1128, Stn F, Toronto, M4Y 2T8.

**COUPLE**

GWM, 40 & 36, varied interests, bar scene sometimes, travel, music, video. Like to meet guys interested in getting together. Detailed reply with photo and phone to Drawer F256.

MATURE, GAY MALE, TALL, heavy build, educated,

6'2 AUBURN BARITONE, mid-20s, crazy about musical theatre and light opera, wishes to meet preferably non-smoking moderate drinker mid-30s, dark beard and moustache would be nice, for friendship, possible relationship. Not into drugs, baths or insecure closets. I'm honest, romantic, energetic, thin, theatrical-looking and waiting. Photo appreciated. Drawer F255.

GWM, LIVES DOWNTOWN, good job, 31, 6'1" 175 lbs, seeks "shorter" GWM 26-32 years who lives in Toronto. Should be steadily employed, have sense of humour, enjoy sharing simple and ordinary things in life. Only honest, reliable individual who is looking for sincere relationship should reply with phone number. Drawer F200.

MALE COUPLE, PROFESSIONAL, 26/30, would like to meet other monogamous couples, whose interests include theatre, movies, camping and dinners out. Please respond to Drawer F253.

**● O T T A W A ●**

OTTAWA, 40, 6'1" 175 lbs, not looking for lover but occasional meetings and friendship. Married welcome, good build, large cock preferred. Discretion. Write Drawer F218.

SINCERE GAY MALE, 40, average build, self-employed, would like to hear from male under 25 for possible relationship. You should have interest in business and travel and not into drugs. Send photo and phone if possible. Drawer F313.

**OTTAWA AREA GUY**

MASCULINE GWM. I am 27, 6'2". I work out with weights regularly and am in good shape. I am straight looking, affectionate and sincere. I have a variety of interests which include music and bike riding. I would like to meet a similar male to 30 years for friendship and possibly a relationship. Photo appreciated and discretion assured. Drawer F308.

NEW TO CITY, seeking men into rubber, leather, raunchy scenes, switching roles. I am 35, hairy, hefty, honest, cuddly, healthy. Send detailed letter, photo, phone to Drawer F337.

LET'S CHAT. Romantic, bright, reasonably handsome, 31. Objective: friendship, sharing, relationship. Non-smoking, honest, affectionate, receptive respondents welcome. Cheers!Drawer F331.

**ORIENTAL WANTED**

SINCERE, GENTLE, sense of humour, diverse interests, gay white male 30s, 5'7" 145 lbs, muscular, works out regularly. French, Greek active and passive. Local or visitors. Photo appreciated — sexier the better. Will reply with same. Drawer F211.

SPANKINGS... Fair-haired 32, 140 lb delinquent with smooth, hairless bottom requires sizzling attention...Also enjoys giving spankings to guys needing it. Have car: Ottawa, Smith Falls, Kingston, Montreal areas preferred. Send explicit descriptive letter to Drawer F324.

**● M O N T R E A L ●**

MALE CYCLING COMPANION WANTED. Outremont area. Jay 739-5143.

HAIRY, 26 YEARS, 5'5", wants to give honour and pleasure to smooth, flat-chested GWM (21-32) 5'7" plus. CP 945 Outremont, H2V 4R8.

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35-6-145 NICE PARISIAN living in Q-C. Invites young trim healthy travellers (under 25) for love and tourism in La Belle Province. Only restrictions-no beard, no moustache. Bernard, 418-687-1126.

**● M A R I T I M E S ●**

CAPE BRETON GWM, 5'6" 150 lbs, discreet, straight acting, mature, seeks same qualities for meeting and possible relationship. Drawer F224.

**● C H A R L O T T E T O W N ●**

MALE, 28, Ch'town area wishes to meet same 25 plus for friendship/relationship. Enjoy music, movies, going out and quiet times at home. Phone number appreciated. Serious replies only please. Drawer F246.

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BRIGHT, GOOD-LOOKING student, 22 years old, 5'7", 135 lbs, seeks position as escort. Call Steve 961-4680.

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**HOT TORONTO NIGHTS! MODEL**

HOT, HORNY, HUNG, GBM,available for discreet sessions, leather or not. Videos, toke, fantasies, toys. Photo, phone— receives reply. Drawer F248.

TWO ATTRACTIVE GAY WOMEN, 22 and 24, available for personal escort. Leave message for Helen or Cheryl: 690-7035.

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TWO HOT ATHLETIC MALES 21 and 22, available for model and escort. Call 964-8113.

HOT LEAN MUSCULAR masculine man available as model/escort. Duane, 920-1428.

VERY HANDSOME BRIGHT athletic escort/model 5'11" 155 lbs, 26 years old, clean, healthy, discreet, into no-bull sessions with men who know what they want and appreciate experience as well as a pretty face. I take orders well. 921-2614

**HOT TORONTO NIGHTS! MODEL**

HOT, HORNY, HUNG, GBM. Available for discreet sessions, leather or not. Videos, toke, fantasies, toys. Photo, phone-receives reply. BOX 1312 STN F, TORONTO, ON M4Y 2V9.





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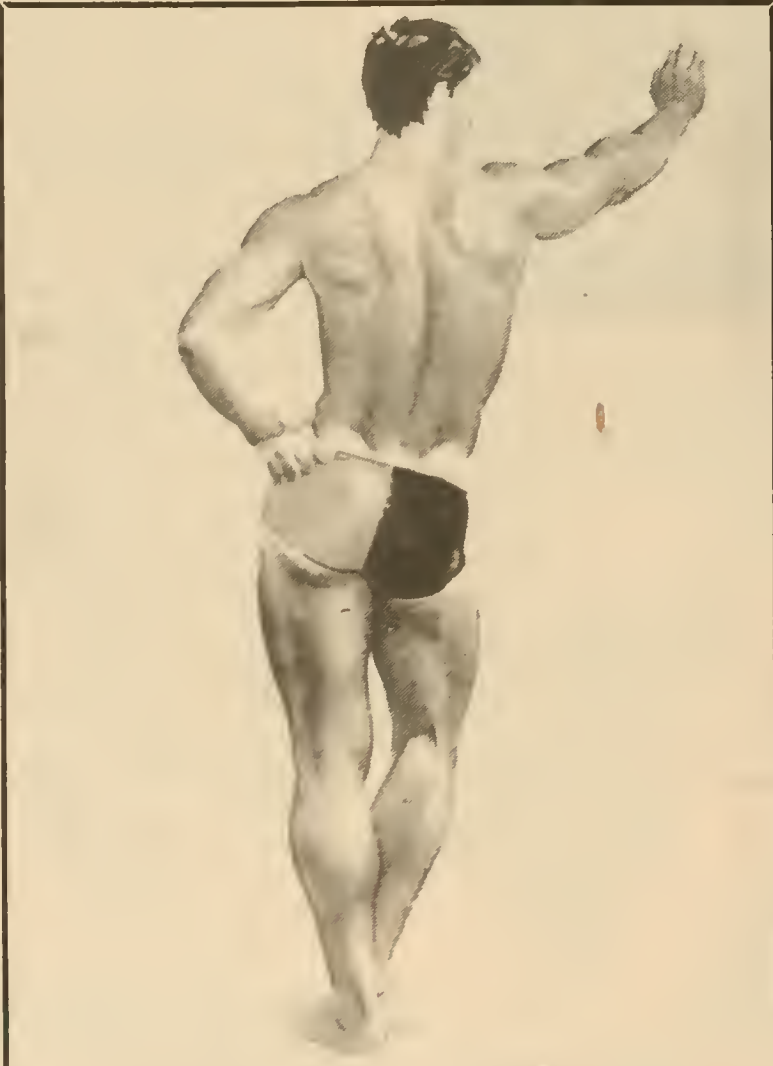


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hat are you wearing?”  
Husky/sexy voice on the telephone. Before I can answer she goes on. “I’m wearing a T-shirt — pink — and socks, argyle socks.”

I’d never thought of argyle socks as erotic.

“I just moved to Toronto and I don’t know any women. Can I talk to you?”

*“...she told me she had a cock, so who knows? It’s all possible on the telephone.”*

“All right. Where are you from?” Stall for time. Try not to be rude.

“Santa Barbara, and I have long blonde hair and huge tits.”

Turned out she knew Peterborough much better than California, and I never found out if she had huge tits or not. But in another conversation she told me she had a cock, so who knows? It’s all possible on the telephone.

Lying on my bed on the floor. Haven’t had sex for a long time. Why not talk to her? Who’s going to know? A little embarrassed. What if it turns out to be someone I know after all? Playing a joke.

“You said we could talk.” Okay, here goes.

# V. Vivian Vivienne

“What are you wearing?” she asks again.

Jeans and a sweater don’t seem erotic enough for this *Penthouse* magazine situation. “Uh, leather pants.” I own a pair, does that count? “And a tight white T-shirt. No socks.” I won’t have sex wearing socks.

“Take off your shirt.”

“No, make me.” Does this kind of thing work when you can’t see the other woman’s face? After all, I don’t like to have sex in the dark. My lover’s face is always the best part.

She doesn’t say anything. I begin again.

“Slowly I reach under your shirt and take your nipple between my fingers. Lightly I stroke the skin, feeling it beneath the pad of my thumb. I could do just this all night.”

I can hear her breathing on the phone. Isn’t it her turn to say something? Keep going. This will only work if you keep the fantasy going.

“But I won’t. I take off your shirt. Starting at your forehead I take in every inch of your face. My fingers move along your lovely eyebrows. ‘She was the sort of woman who was meant to be kissed on the eyes.’” Oh help, did I say that? I discover that I like this after all. I can take the best parts of all the women I love and have them all in front of me. Soft mouth. Green eyes. Brown eyes. “I drive my tongue into your mouth. I trace the

outline of your lips with my finger. Lightly I touch the hollow just under your chin with my tongue.”

She’s still breathing. Then she starts telling me what she would do/is doing to me. “How big are your tits? How wide is your cunt?”

Has this person ever had sex with a woman before? I wonder about the questions she asks. Is this a straight woman out for a laugh? But I keep going.

“Softly my tongue slides down your stomach.” She’s driving her fist into my cunt and I’m licking her stomach? Get back into sync. My fingers go inside my jeans. Okay, I pretend they’re someone else’s fingers. Maybe not hers. But she’s still talking. Why am I doing this? No face, no touch, but I can feel the effect. Can I still hold the phone receiver? I set it down beside me. I can still hear her voice.

As my tongue goes into her cunt, she comes. I do too.

How do we talk to each other after this? We can’t. She hangs up.

I thought this only happened to people in magazines. In a way, that’s what this was. I’ve just had sex with someone I don’t know, someone I’ve never seen. Never seen? Does it matter?

The next time she calls, she wants to have sex

again. I’m scared. I just want to talk for a while. She’s looking for an apartment. Do I want to share an apartment? No. She asks a lot of questions about the women I live with. Do we ever have sex together? I won’t tell.

She phoned the first time one night in January. One of my roommates answered the phone. She said her name was Vivienne, that she was a friend of a friend and had just moved here from Santa Barbara. She seemed lonely, so my roommate talked with her for a while. About work, about Toronto. But then Vivienne asked what she was wearing and the conversation got a little strained. We thought she was a cop....

We never really let down our guard. We just got used to her calling.

Checking around, we found that no one else had ever heard of her. We still don’t know how she got our phone number. But eventually she made the rounds of all the women on *The Body Politic*’s masthead. Some of us talked to her; one person countered her “What are you wearing?” ploy with “I’ll ask the questions!”

I talked to Vivienne off and on for about four months, although we only had sex a couple of times. I began to feel some kind of responsibility towards her; if I wasn’t home when she called, she’d call later and chew me out for abandoning her. Yet she’d never give me her phone number.

Eventually, I moved. I didn’t tell her I was going to. And I didn’t give her my new number. ●

*by Gillian Rodgers*



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